THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXIII Philadelphia, December, 1934 No. 3

Christmas Number . . .

The Need of the World

I know the need of the world
And the need of the sons of men.
In sorrow and pain they cry for peace,
From the thraldom of sin they seek release,
That lust may die and war may cease,
This is the need of the world.

I know the need of the world
And the need of the sons of men.
Troubled and weary and sore distressed,
They find no joy in this whirl of unrest,
Till Fellowship wakes to each man's breast;
This is the need of the world.

I know the need of the world
And the need of the sons of men.
Humanity cries for a God of Love,
And God descends from Heaven above—
The Mother and Child and Cross of Love;
This is the need of the world.

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Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

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The Bishop's Christmas Message

The time draws near the birth of Christ;
The moon is hid; the night is still;
The Christmas bells from hill to hill
Answer each other in the mist.

It has sometimes been a matter of wonder why Christmas is always the happiest day of the year. It charmed us in childhood and its lure has never left us. Scenes may change and those with whom we made merrie in the past may no longer be with us; a great solemnity may sometimes gather around us. It may even be a time "when pleasant thoughts bring sad thoughts to the mind"; yet one great truth comes to us and changes all our sadness into joy. It is the day when we commemorate God's great gift of His Son. It is the day when we worship and adore Him who "though He were rich, yet for our sakes He became poor that we through His poverty might be made rich." In the glow of thankfulness "to God for His unspeakable gift," we seek ways in which by smaller gifts we may express our thankfulness and bring joy into other lives. Thus it is that the happiness we seek for others returns to our own bosom.

"Mixed with our materialism, we feel that 'Christmas is the feast of beginnings, of instinctive, happy childhood; the Christian idea of the Immortal Babe renewing weary-stained humanity.' In spite of our mockery of tinsel and balls, our complaints that gifts are external things and the hearthstone fire a relic of the past, we will not soon forsake the season of tree and berry.

"We will call to the lonely and the poor, the tottering and the toddler, to join us around a table of good things and warm themselves within the glow of good will.

"We will remember the lost loved ones and the wanderers, and, like the sailor at sea, we will stop a few minutes to think of home and dear faces there, 'Mother's silver spectacles' and 'Father's silver hair.' We will take last-minute trains to be with them, if we can, leaving sensible thoughts of economy to harder hearts and later days.

"We will rejoice as of old around a tree of 'stripings of scarlet or gold'; gather around an humble leader for the sentimental old hymns and carols, old games, and old dances.

"We will give gifts we have chosen with thought and with love in a modern city where thousands of others have stolen hours from business and from sleep to search for them in the modern bazaars, and have painfully eked out from their scanty incomes enough to pay their price.

"We will still feel the same love for our families and our friends that our ancestors thrilled to; still raise our voices in gratitude to the One whose birth we celebrate today.

"And after all the guests have gone, we'll stand before our humble or pretentious hearthstone, in all its modern materialistic perfection, and sigh as our grandmothers and grandfathers sighed at the close of their day, 'What a LOVELY Christmas it's been!' "

TWO RETREATS WILL CLOSE THIS YEAR'S COMMEMORATION OF 150TH ANNIVERSARY

In accordance with the program for this year's Commemoration of the 150th Anniversary of the Diocese, which had its inception at the May meeting of the Diocesan Convention and was continued in October with the participation of Bishops and Deputies of the General Convention, the committee in charge of the October part of the anniversary has arranged to bring the 1934 Commemoration to close with an act of consecration and devotion.

Arrangements have been completed for two Retreats, one for men of the Diocese and the other for women of the Diocese, to be held on Saturday, December 1st, from 5 to 9 P. M.

The Retreat for the women will be in the Church of St. Luke and the Epiphany, Thirteenth Street below Spruce. The Rt. Rev. Wyatt Brown, Bishop of Harrisburg, will make the addresses.

The Retreat for the men will be in St. James's Church, 22nd and Walnut Streets, and will be conducted by the Rt. Rev. Samuel B. Booth, Bishop of Vermont.

The order of Service for each is as follows:

5.00 P. M.—Evening Prayer and First Meditation.

6.15 P. M.—Supper in the Parish House of each Church.

7.15 P. M.—Second Meditation.

8.15 P. M.—Third Meditation.

8.45 P. M.—Compline.

All men and women have been asked to notify their Rector of their purpose to attend the Supper so that reservations may be made. The Supper charge is 50 cents.

Notice of retreats have been sent to all Rectors and ministers in charge of congregations, together with the request that they bring the subject to the attention of their people and to urge them to attend.

In its notice the committee adds:

"In some of the events in the observances of our Diocese Anniversary we have glorified in the past and paid honor to its heroes; in others we have rejoiced in the present; now, as we face the future, we would spend together this evening of Meditation and prayer and consecrate ourselves to more devoted service to our Blessed Lord and His Church."

Members of the October Celebration Committee signing the call for the Retreats are the Rev. Louis W. Pitt, Rev. Granville Taylor, Messrs. Samuel F. Houston, Reed A. Morgan and Louis B. Runk and the Rev. Wallace E. Conkling, Chairman.

The New System of Missionary Quotas

The system of Missionary Quotas on a mathematical basis has been cancelled by the General Convention for the next three years. The Convention has substituted a basis of capacity to pay and willingness to accept a share of the amount needed.

The mathematical quotas have on the whole been generally proven unsatisfactory to the parishes. In the cases of the well-to-do parishes the quota has been disregarded and more than the quota has been contributed. In other cases the quota has been more than the individual parish could possibly meet.

It is, therefore, felt that the voluntary offering or pledge of each parish will be more satisfactory to each church than the mathematical system.

The Diocesan Contributors' Fund pledges will count on the pledge of each church if the contributors making them will specify the parish to which they are to be credited which will help each church in reaching the amount of its pledge.

It is important the pledge made to the Diocese shall be the amount that the Diocese can rely on receiving for the year 1935 so that the Finance Department can safely apportion the various amounts of the 1935 budget and avoid increasing the large deficit which already exists.

JOSHUA ASH PEARSON,
Chairman, Diocesan Department of Finance.

ARRANGEMENTS COMPLETED FOR DIOCESAN SHOWING OF CONVENTION MOVIE

Under the joint auspices of the Church Club and the Churchwoman's Club arrangements have been completed for the presentation of the General Convention motion picture, "The New World," on Thursday night, December 6th, at 8 o'clock in the Guild House of St. James's Church, 2210 Sansom Street.

The complete film, of the standard size, used in the commercial "movie" houses, will be used and, in addition, the same musical setting which was included in the presentation of the picture at the General Convention. There will be no charge and members of the Church throughout the Diocese will be welcome. Owing to the limitations of the hall's seating capacity it is advisable to be there as early as possible.

As arranged by the joint committee of the clubs, the showing will be continuous. To avoid delays incident to the changing of reels where a single projecting machine is used, two projecting machines will be in operation.

In the preparation of the film a number of the pictures were taken in this Diocese, and include a number of the features of the work now being done by the Church in this Diocese taken from our own Diocese film made some years ago.

Included also are some striking scenes associated with the early history of the Church in Pennsylvania at Old Christ Church. There is also a reproduction of the memorable General Convention held in Philadelphia at the Church of St. Luke and the Epiphany after the close of the war of the States when the Southern Bishops and Clerical and Lay Deputies resumed their places in that body. The Bishops and Deputies of the General Convention of 1865 were personated in the film by Bishop Taitt, Clergy and laity of this Diocese and by other Bishops and Clergy of other nearby Dioceses.

ADDITION TO ST. MARY'S, ARDMORE, IS DEDICATED

On Sunday morning, November 25th, at the eleven o'clock service, an extension to the Nave of St. Mary's Church, Ardmore, was dedicated with special services. The Rector, the Rev. Louis W. Pitt; his assistant, the Rev John Golding, and two former Rectors, the Rev. W. W. Steele and the Rev. A. J. Arnold, officiated. Mr. Pitt preached on "The Power for Good in a House of God." In the evening, at eight o'clock, there was another special service.

The addition to St. Mary's, which was made possible through a bequest of the late Mr. and Mrs. Samuel M. Curwen, provides sittings for 150, increasing the total capacity to 500. New windows have been placed in the church, and new lighting fixtures installed throughout.

DEATHS AMONG CLERGY

The Rev. John Edgar Johnson, the oldest priest of Diocese in point of years, who retired from active work some years ago, passed away Tuesday, October 30, in the Harrison Home where he had been a guest since 1922. He was in his 93rd year. The Burial Service was held in the Chapel of the Episcopal Hospital, in the afternoon of All Saints Day, November 1st, the Bishop officiating and assisted by the Rev. Dr. Louis C. Washburn, Rector of Old Christ Church, and the Rev. Joseph Manual, Chaplain of the hospital. The body was taken to Manchester, New Hampshire, for interment.

Mr. Johnson was born in New Hampshire in 1842. He graduated form Dartmouth College and is believed to have been the oldest alumnus of Dartmouth. At the beginning of the war between the States he was a sophomore at Dartmouth, and volunteered for army service and served throughout the war as a Captain. At the close of the war he re-entered Dartmouth, graduating in 1866. For some years he was a Unitarian preacher. In 1873 he was ordained to the priesthood by the late Bishop Doane, of Albany.

Serving four years as Rector of St. Paul's, Hoboken, N. J., he came to the Diocese of Pennsylvania in 1877 as Rector of St. John the Evangelist, South Philadelphia, where he remained until 1884. Subsequently he served as a General Missionary and in 1887 was engaged by the late George L. Harrison in connection with Mr. Harrison's many philanthropies and missionary services. When Mr. Harrison arranged to use the old Eighth Street Theatre for Sunday night evangelistic services, Mr. Johnson was in charge of those services. During this period Mr. Johnson was attached to the clergy staff of Old Christ Church. Mr. Johnson was also one of the leaders years ago in a movement to have the body of William Penn brought to Philadelphia, which proved unfruitful.

Mr. Johnson always maintained a close relationship with Dartmouth College and is credited with having been responsible for many benefactions to his alma mater.

Cable dispatches from Vezey, Switzerland, announced the death there on All Saints Day of the Rev. Edward Riggs, a retired priest of this Diocese. Mr. Riggs was a graduate of Columbia College in the Class of 1881 and of the Class of 1884 at the General Theological Seminary. From 1884 to 1894 he was at St. John's Church, Stanford, Conn., and in 1895 came to the Diocese of Pennsylvania as Vicar of Christ Church Chapel in Pine Street east of Twentieth. He resigned in 1898 because of ill health and in 1899 went to Europe, making his home there since.

A Statement

General Convention wrestled strenuously with the financial problems of 1935. They were face to face with the big job of working out a budget which they might reasonably hope would balance.

They concluded that in order to meet even an Emergency Schedule of $2,313,115 for the coming year the contributions from the Dioceses and Missionary Districts must be 25% larger than the 1934 Expectations. But they realized that the *needs* of the mission field were much greater than would be met by an Emergency Budget. They, therefore, put before the Church both an Emergency Budget of $2,313,115 and a Challenge Budget of $2,700,000. Even the larger budget would involve all sorts of cuts in the mission field.

Realizing the missionary enthusiasm which has always existed in this Diocese, our deputies to General Convention assured the officers of the National Council that they would bring before the communicants of our Diocese both the Emergency Budget for meeting minimum needs and also the Challenge Budget of $2,700,000.

The Executive Council of this Diocese at its regular meeting in November gave consideration to these two budgets presented by General Convention. At the conclusion of the discussion the Council appointed a special committee to present to the people of the Diocese its conclusions.

With the reports of the Deans of Convocation in mind the Council concluded that the maximum sum which Pennsylvania could pledge for the work of the National Church was $150,000 already provisionally authorized by our Council.

This sum is only $5,000 less than the total originally asked of Pennsylvania by the National Council in the tentative 1935 budget for a total of $2,700,000 put out by the National Council before General Convention met. We are pledged to raise in Pennsylvania $150,000 for the work of the General Church, $150,000 for the Diocesan Missionary Work, and $25,000 for the wiping out of the accrued Diocesan Deficit. We are advised by the Diocesan Treasurer, Mr. Arthur V. Morton, that because of new banking regulations it is essential that this accumulated deficit be wiped out.

Preliminary estimates from the Deans of Convocation indicate that we shall have to strain every nerve to reach the $325,000. Therefore, we thought it would confuse our people if we attempted to add now to this amount a request for something additional toward the Emergency Budget and the Challenge Budget of the National Church. If when the end of the fiscal year 1935 arrives more than $325,000 has been raised in Pennsylvania, it goes without saying that the Executive Council will gladly send any excess to the National Church.

It is the hope of the Executive Council that during the coming year the people of our Diocese will be greatly stirred with enthusiasm for the Missionary Work of the Church; and that their contributions for missions will not only equal the Budget figure of $325,000, but will also be generous enough to permit of additional gifts to apply on the Emergency Budget and the Challenge Budget.

The Executive Council realizes that there may be communicants in this Diocese who desire to designate something toward the Emergency or Challenge Budgets. If that should be the case their gifts will, of course, be forwarded to the National Council for either of these purposes.

JOSHUA ASH PEARSON — REV. NATHANAEL B. GROTON
SPENCER ERVIN — REV. CHARLES E. TUKE, *Chairman*

National Council Reports on Reductions of $386,885 In 1935 Budget As Directed by General Convention

The special committee appointed by the National Council at its meeting in Atlantic City to carry out the instructions of the General Convention in cutting the $2,700,000 budget for 1935 to the "Emergency Schedule" of $2,313,115, a reduction of $386,885, has completed its duty.

Results of this committee's work have been received here in a statement signed by the committee, whose membership comprise the Presiding Bishop, the Treasurer of the National Council, the Bishop of Massachusetts, the Bishop of Long Island and Dr. Walter Kiddie.

In its statement the committee points out that the General Convention determined upon the total sum of the reduction and the committee was charged with the distribution of this sum between the several Departments and Missionary fields.

Domestic Dioceses Cut

The total reductions in the 1935 appropriations to the aided Domestic Dioceses amounts to $21,704. In twenty-four of these cuts ranging from $442 to $2,870, each were made and in two others the entire appropriations of $300 and $1,100 were eliminated. These latter two are Indianapolis and Atlanta, respectively. Easton, Fond du Lac, Mississippi, Olympia and Southwestern Virginia received no reductions.

Reductions in the Continental Missionary Districts totalled $63,922, ranging from $11,934 to $1,967 each. Of these South Dakota was cut $11,934 from its $79,660; Wyoming had $8,028 cut from its total of $53,520; Arizona $6,645 from its total of $44,297; Western Nebraska $5,005 from its total of $22,505; Idaho $674 from its total of $31,160 and Utah $130 from its total of $21,885. Upwards of $3000 each were cut from Nevada, New Mexico, North Dakota and Spokane.

The work of the Department of Foreign Missions, covering foreign and extra-Continental fields, central office expenses and other general appropriations was reduced a total of 10 per cent. This ten per cent represents a total reduction of $136,553.

The reductions in each of these fields range from $1,500 to $15,000. No reductions were made in the appropriations to Honolulu, Tokyo, Osaka. In reference to Honolulu it is explained that no reductions were made in view of heavy reductions already made.

Philippines Cut $15.000

The Philippine Islands was cut $15,000, a notation stating the Bishop of this district was asked to postpone any work of expansion. The special appropriation to St. Luke's Medical Center, North Tokyo, was reduced $15,000, a note explaining that the Center has more than $15,000 available from an endowment not heretofore used. For Liberia there is a reduction of $10,858.

The Committee voted that the cut in Alaska should be accomplished by a reduction in the areas served. Owing to the difficulties of transportation, supplies for the interior stations for the year 1935 must be purchased in 1934. Any reduction in personnel, it states, would require months to complete. The committee therefore voted the reduction in Alaska be in the amount of $14,000, of which $7,000 is to be made effective in 1935 and the entire $14,000 in 1936.

The ten per cent cut affects other Missionary fields as follows: Panama Canal Zone, $4,000; Puerto Rico, $9,600; Anking, $3,809; Hankow, $7,000; Shanghai, $10,000; Kyoto, $6,500; North Tokyo, $9,000; Tohoku, $3,000; Brazil, $6,500; Cuba, $9,000; Mexico, $5,000; Haiti, $2,900 and Dominican Republic, $1,500.

General appropriations for Missionary travel, medical care, training, etc., is cut $6,375 and office expenses $4,511.

Church Missions House

The committee reports that a reduction of 27 per cent or $110,630 has been made in the work of the Departments of Religious Education, Social Service, Publicity and Field and other overhead items at the Church Missions House.

"No reductions of such magnitude," the committee adds, "could be effected without surrendering the services of valued members of the staff. Among the officers who are to retire from work under the Council are the Rev. Arthur M. Sherman, D.D., for many years a missionary in China and latterly Secretary for Missionary Education; Mr. William H. Hoster, for fifteen years the valued representative of the Publicity Department in its contacts with the secular press, and the Rev. Goodrich R. Fenner, Secretary for Rural Work in the Department of Social Service.

"In the Field Department the number of Field Secretaries is to be reduced from four to two, but no decision has been reached as to which members of the staff are to remain. The Rev. Robert W. Patton, D.D., an officer of the Field Department since its inception in 1920, and who has been receiving half of his salary from the National Council and half from the American Church Institute for Negroes, has asked that the Institute be given the privilege of assuming his entire salary. The Committee of the Council expressed to Dr. Patton its deep appreciation of this action of the Institute but refused to remove his name from the list of officers of the Department. He will, therefore, remain on the staff at a nominal honorarium of $100 per annum, the balance of his compensation being assumed by the Institute.

Staff Officers Dropped

"Not only among the officers, but among the staff in general must there be retirements. Not less than ten stenographers, typists or office helpers will be asked to find other employment.

"Allowances heretofore given to officers for dependent children, the 1934 rate being $320 for each child, are wholly cancelled, beginning with January 1, 1935, and in the case of thirteen officers who have not heretofore received children's allowances slight additional reductions in salaries have been made in addition to the 20 per cent reduction in force throughout the Church Missions House."

The cuts represented in the total of the $110,630 made in the departments at the Church Missions House are as follows:

Religious Education, $25,006; Christian Social Service, $10,959; Publicity, $9,131; Field, $25,727; General Administration, $10,057; Office Equipment and Maintenance, $4,430; Insurance for Church Missions House Staff, $3.500; Printing, Advertising and Promotion of Lenten Offering, $7,250; Interest, Travel and Miscellaneous, $5,850; Church Mission House Maintenance, Purchasing and Shipping, Book Store, Library, etc., $2,771; Department of Finance, $2,895 and Other Administration Items, $2,054.

REV. FRANK COX ACCEPTS CALL TO THE REDEMPTION

The Rev. Frank Cox, assistant at Calvary Church, Germantown, has accepted a call to the rectorship of the Church of the Redemption, West Phila., succeeding to the vacancy caused by the death last summer of the Rev. Robert J. McFetridge. Mr. Cox will take charge at the beginning of the new year.

Mr. Cox was born in Philadelphia, October 18, 1895. He is an alumnus of the Episcopal Academy, the University of Virginia and the Virginia Theological Seminary. He was ordained to the priesthood in 1923. From 1922 to 1924 he was in charge of Bromfield Parish, Sperryville, Va., and from 1924 to 1930 was Rector of Ascension Memorial Church, New York City. In 1930 he came to Calvary, Germantown.

Church Mission of Help Elects Successor to Late Dr. Pember

The vacancy in the office of President of the Board of Managers of the Church Mission of Help in the Diocese caused by the death last summer of the Rev. Dr. Gilbert E. Pember was filled at the last meeting of the Board by the election of Mr. Clarence M. Brown, a communicant and active worker of St. Paul's Church, Chestnut Hill. Mr. Brown is one of the charter members of the Church Mission of Help, and throughout its history has been actively interested in its work and has given it his most generous support.

Mr. Brown is a member of the Philadelphia bar and a graduate of the University of Pennsylvania. For many years he has been connected with the Pittsburgh Plate Glass Company, serving as General Counsel, Director and Vice-President. Since 1931 he has been Chairman of the Board of Directors. His clubs include the Union League, Art Club, Merion Cricket Club, and the Whitemarsh Valley Country Club. His home is in Chestnut Hill.

Mr. Brown's acceptance of the post of responsibility held for many years by Dr. Pember, and to which Dr. Pember gave of himself with unstinted devotion, has been received with expressions of deep gratitude. Under his leadership, and with the intense personal interest and participation in the work of the Church Mission of Help he has given since its foundation in this Diocese, it is confidently expected that the work will continue to go forward and that what the society is doing will draw the interest and support of many who, perhaps, may not know the really effective work among girls which, under Church influences, the society is accomplishing.

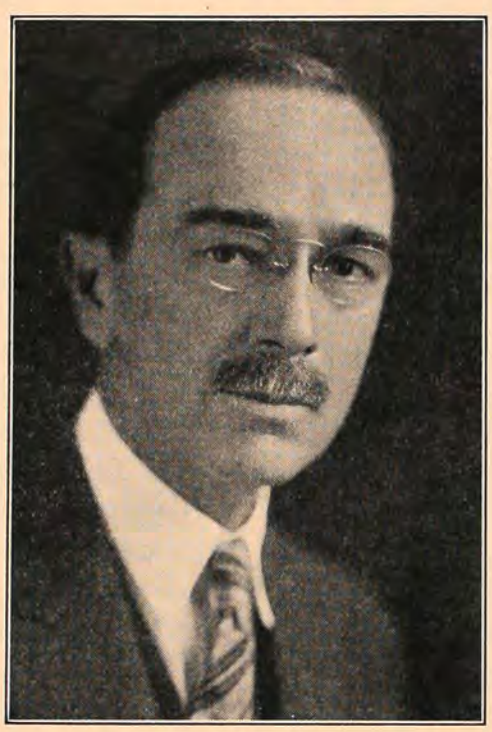
In connection with this work it may be interesting to publish for the information of our readers a few of the responses which members of the Board recently made to the question, "Why I Am a Board Member of the Church Mission of Help."

Mr. Brown's reply, which antedated his election as President, follows:

"I am a member of the Church Mission of Help because it has worthy objects, accomplished by a small and efficient organization, and the work is carried on through direct personal contacts by the working officers, with effective results that are reported to the Board at each meeting, so that they can intelligently judge the continued usefulness of that work and properly exercise their duties."

Mrs. Lucy H. Tuke, another member of the Board who has been indefatigable in her work among those to whom the Church Mission of Help ministers, said:

"This is not at all a difficult question to answer. I am a Board member because I feel that its workers are doing one of the most important works in the world. Secondly, because it is preventive work. It does not wait for the damage to be done. It helps and guides before disaster comes. Thirdly, because Church Mission of Help case workers are fully and carefully trained to care for girls. Not in a routine way, but in a sympathetic, intelligent and individual understanding of the girl's mental, mor-



Clarence M. Brown, Esq.

al and physical needs. She is a *person* to them, and not just a case. And lastly, because through Church Mission of Help help and care each girl is brought back from utter despair to feel that she is a real child of God with a real and valuable part to play in life."

Dr. Regina M. Downie, another active member of the Board, said:

"The particular job which the Church Mission of Help undertakes is a worthy and honorable one. It is not too well understood, not too much sympathized with by many. Society, often, with the church-going people prominent, holds an orange to its nose, draws its skirts close to respectable ankles, and hurries by.

"No group of human beings has been more unjustly and cruelly misunderstood and mistreated than our maladjusted girls. Sex and youth makes of them a target irresistible to many men. When a girl is pretty as well as poor, if her only parlor is Main Street, if her own, eager, developing body betrays her before she has had time to count her foes, it is little wonder that the 'problem girl' has arrived among us.

"To deal with her wisely, to examine carefully this significant young body of hers, treat its illness and guard its promise is no light task. It is an undertaking that asks devoted effort of good workers, which the Mission furnishes. It asks money, which the Mission sadly needs. It asks wistfully for the sympathy and the intelligently informed co-operation of good people. Will you lend us your hearts?"

Dr. William H. Jefferys, Superintendent of the City Mission, for many years a member of the Board of the Church Mission of Help, said:

"I have been asked to join in a corporate expression of opinion on the work of the Diocesan Branch of the Church Mission of Help and, at the same time, to call the attention of the readers of THE CHURCH NEWS to the fact that the City Mission and the Church Mission of Help have lived together in peace and amity for fifteen years. For this period or more the Church Mission of Help has lived in our building and worked from that as a center, undertaking to do all girls' work coming to the City Mission, and, in turn, asking the City Mission for help in relief cases and other activities.

"This contact, together with the close physical relationship of the two societies, has given us a very understanding and sympathetic co-operative relationship. I have watched the Church Mission of Help go through various difficulties and straighten itself out in its relations to the Diocese, to the Welfare Federation, and to its own national organization.

"At the present time I have every confidence in the sincerity of its work, in its methods, which are very human and understanding, and sufficiently scientific for its needs; and I think we have reason to be proud of the fact that these two societies of the Episcopal Church have been able to live for fifteen years in the same office building, in close co-operation, doing mutually helpful work, and retaining each other's respect and friendship."

WHERE PAGANS WORSHIPPED CROSS OF CHRIST NOW STANDS

Out on the South Dakota prairies there is a hill about six hundred feet high, visible for twenty miles all around, where in former days the Indians used to conduct their pagan worship. There are now eight chapels near this place, in what is known as the Corn Creek District. The Indian Church people from this district made a pilgrimage recently to erect a cross on the hill, and intend soon to replace it with a taller one that will be visible for miles around to tell the world that this Indian community is now Christian. These same Indians, in spite of drouth and poverty, increased their Church offerings last year.

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THE PHILADELPHIA CAROL

It is almost universally agreed that the two most perfect Christmas carols in the English language are Charles Wesley's "Hark, the Herald Angels Sing," and Phillips Brooks' "O Little Town of Bethlehem." Many other carols are beautiful, a few that have been translated from foreign languages are among our favorites, but these two are indispensable. No Christmas is complete without them, for they, more than any other of our hymns, enable us to recapture the spirit of the first Christmas day.

Fortunately the two carols are complementary: though each expresses a different attitude, both are attitudes that are essential to worship. "O Little Town of Bethlehem" is the solemn prayer of one who softly and reverently approaches the cradle of the Saviour; "Hark, the Herald Angels Sing" is the jubilant song of one whose heart leaps up at the good news of God's great gift to men. Both authors significantly open their carols with an exclamatory word. The "O" of awe revels Phillips Brooks' hushed heart pondering the mystery of Christ's birth, the "Hark" of gladness, Charles Wesley's exultation at the coming of his King. Both the mood of awe and the mood of rejoicing are necessary in worship, and at Christmas are always found together.

Our own Diocese is blest in being the birthplace of "O Little Town of Bethlehem," and the Church of the Holy Trinity in being the possessor of a copy of the manuscript of Brooks' poem. She can well be proud of two such men as Phillips Brooks who wrote the words and his vestryman and volunteer organist, Lewis H. Redner, who composed the music at Brooks' request. Yet there is, so far as we know, no visible memorial of the association of the carol with the Church. If he had written it in Boston it is safe to say that long before this the tablet-loving Bostonians would have placed a tablet on the spot where Brooks wrote the poem, another where he handed it to Mr. Redner, and a third where it was first sung.

Why can't this Diocese make some visible recognition of the association of the carol with our Church? Since it was written for a Sunday School and has brought such joy to countless thousands of children, we suggest that once a year just before Christmas a pilgrimage of the Sunday School children of all Christian Churches be made to the Church of the Holy Trinity in honor of Phillips Brooks, the great-hearted friend of children, who honored the Christ Child by a gift more precious than any the wise men brought, this beautiful and immortal carol.

A PLEA FOR USELESS GIFTS

There is a modest account printed elsewhere in this issue of a splendid work that has been carried on faithfully in this Diocese for many years, unknown to most of our people, unhonored by the Diocese, and unsung, we are sorry to confess, even by The Church News, which spends much of its time looking around with a telescope for timid lights hidden under bushels, that it may set them on stands where they belong. As might be expected, it is done by women. The girls of the Department of Religious Education, under the leadership of Miss Margaret Earle, every year ask fifty or sixty Sunday Schools of the Diocese to send Christmas boxes to missions in the United States and abroad and to the institutions and the less-privileged schools of our own Diocese. Thus they have in the past seven years, of which we have a complete record, sent the amazing total of four thousand gifts annually, two thousand to our own children in the Diocese and two thousand to the missions of the west and south and more distant fields. It is a remarkable record and we congratulate the retiring Secretary most heartily on her work.

There is an interesting change in the character of the presents that also deserves our notice. Until a few years ago every box contained what was called one "useful" and one "joyful" gift for each child, the useful articles being such things as shirts, stockings and soap, and the joyful, little toys of some kind. Recently this division has been abandoned and only "joyful gifts" are requested. For whatever reason the change was made many of us are heartily thankful; for we always resented the distinction, and especially the intimation that, compared to food or shirts, dolls and necklaces were utterly "useless" things. Wasn't it the Devil who suggested that bread was the only "useful" thing in the world? And wasn't it God who promptly denied that by saying, "Man shall not live by bread alone"?

We hope that as Christmas approaches our good people will remember that the poor do not live by baskets of groceries alone. The State will see that none of their bodies starve; the Church should take care that no soul shall starve if she can help it. It is entirely likely that more people will starve this Christmas for friendship, fellowship, confidence, hope, and

all the other blessed things by which the soul lives, than for bread and meat.

Of course it is much easier to feed the body than the soul. We can't feed other people's souls if we are spiritual paupers ourselves. "Take back your chicken," said Ben Jonson to the ignorant and patronizing nobleman's servant. "Your master has sent it to me because I am poor and live in an alley. Tell him his *soul* is poor and lives in an alley." Jonson was a mental millionaire. He was more concerned about the food and drink of man's spirit than of his body. No wonder he could write, "Drink to me only with thine eyes." That's the most nourishing drink of all.

So we plead for a few useless gifts for the poor this Christmas. Go cheer some poor soul up. Slip something "joyful" into that Christmas basket—a doll, a toy, a frivolous article of dress that isn't needed, a lip stick, or even, with all due respect to the League of Decency, a movie ticket!

Upwards of Thirty Parishes of Diocese Are Represented in First Communion Service in New Cathedral Chapel

Communicants of upwards of thirty parishes of the Diocese, together with a number from parishes in other Dioceses of the Church and some members of denominational bodies were present on All Saints Day, Thursday, November 1, at the first Celebration of the Holy Communion to be held in the newly erected St. Mary's Chapel of the Cathedral Church of Christ, Roxborough.

Notwithstanding a driving rainstorm which visited the city during the morning and continued until after the opening hour of the service at 11 A. M., the Chapel was filled to its present capacity and many of the worshippers stood throughout the service in the unfinished Nave or found seats on the steps leading to the spacious choir. Then, just before the Prayer of Consecration, the rain stopped and a flood of glorious sunlight broke through the low-hanging clouds and illumined the whole interior of the Chapel.

The Bishop was the Celebrant. The Rev. James M. Niblo, Rector of St. John's Church, Norristown, and Canon Residentiary of the Cathedral, read the Epistle, and the Rev. Dr. George H. Toop, Rector of the Church of the Holy Apostles, and one of the Clerical Canons of the Cathedral, read the Gospel. Lay Canons in the Processional were Samuel F. Houston, Senior Lay Canon, and Messrs. Louis B. Runk, William Ellis Scull, Lawrence J. Morris and J. Vaughn Merrick. Mr. Frank R. Watson, architect of the Chapel and a communicant of St. Peter's Church, Germantown, was the organist.

Dedicates Memorial Tablet

Immediately before the Service of Holy Communion the Bishop officiated at the Dedication and Blessing of the Mary Masden Vaughan Memorial Tablet, which had been placed in the south wall of the Sanctuary, and to whose memory the Chapel is erected. A description of the tablet was published in the November CHURCH NEWS.

In his sermon the Bishop referred to the building of the Chapel as the beginning of a work by those now living and to be taken up by those who come after. He likened it to a relay race in which all those participating put forth their best energies to reach the goal, and as the first runner contributing his share touches the hand of the second runner, this second runner contributes the best that is in him until he passes the responsibility for carrying on to the next man, and so on until the race is over and the victory won.

Gift from Quakers

Announcement was made by the Bishop of the receipt and acceptance from Richard Cadbury, a member of the Society of Friends, of an historic bench which formerly stood in one of the earliest Meeting Houses erected by the Friends shortly after the arrival of William Penn. The bench came from the old Meeting House at Sixth and Noble streets. In stating the gift would be included among the cherished gifts to the Cathedral, the Bishop read a letter from the Hon. George Wharton Pepper, in which the latter voiced appreciation of the gift and of the spirit which actuated the donor in presenting it.

Mr. Pepper in his letter said:

"The beauty of Catholic ceremonial and the simplicity and quietness which characterizes Friends' Meeting are alike in place in a Cathedral. While there may be different degrees of emphasis on the sacramental aspect of religion, there is certainly a universal craving for symbolism in some degree. The gift to the Cathedral of a bench from a Meeting House is essentially the gift of a symbol of simplicity and spiritual reality—an outward and visible sign of that Inner Light by which devout Friends strive to walk. Such a gift should be welcomed as an inspiring addition to the treasures of the Cathedral. In the giving and receiving of such symbolic gifts the essential unity of all sincere Christians is manifested."

Plant Memorial Ivy

Following the service in the Chapel, the Bishop, Father Niblo and Mr. Houston, the Senior Lay Canon, joined in planting an ivy at the base of the outside wall of the Chapel. Before the congregation left the Chapel, virtually all of them remained long enough to make an inspection of the Chapel as far as it has been completed. There were many expressions of approval and admiration of the beauty of the temporary Altar and the artistry and workmanship of the Memorial Tablet to Mary Masden Vaughan.

The model of the group of Cathedral buildings, designed to help in visualizing those which it is hoped will eventually be raised on the Cathedral site, also occupied the attention of many of the congregation before they left the building. The model, located in the west end of the Chapel, is illuminated by electric light, and the detail of each of the buildings comprising the entire group, as well as the arrangement of the entire group, enables one to get a vision of the whole project, which without the model might be difficult.

Sunday Services Begin

Beginning with Sunday, November 4, a regular schedule of Sunday Services is now being maintained at the Chapel. As was noted in the November CHURCH NEWS, these comprise Holy Communion at 9 A. M., Morning Prayer with Sermon at 11 A. M., and Evening Prayer with Sermon at 4 P. M. As has also been noted, the Service of Morning Prayer is being conducted by the Lay Canons of the Chapter with the cooperation of other laymen of the Diocese, the laymen taking turns. Clergy of the Diocese will alternate in taking the Communion Service and the Service of Evening Prayer.

At the first of these regular Sunday services, the Rev. C. E. Ball, who is assisting at St. John's, Norristown, was the Celebrant at the 9. A. M. Service of Holy Communion. Mr. Louis B. Runk, one of the Lay Canons of the Chapter, conducted the Service of Morning Prayer, reading a sermon that was preached by the Archbishop of Canterbury. The Rev. James M. Niblo, Canon Residentiary, officiated at the first Sunday Service of Evening Prayer.

On Sunday, November 4, a group of about twenty-five communicants of his-

(Continued bot. col. 3, page 86)

Episcopal Academy Prepares for Commemoration of 150th Year of Foundation as Church School of This Diocese

As this month brings to a close our Diocesan Commemoration of the series of memorable meetings held in Philadelphia in 1784 under the leadership of William White, leading to the organization of the Church in America, another project born of the vision of this same man of God, the Episcopal Academy, since grown to mighty stature, will enter upon the commemoration of its 150 years of continuous and expanding service.

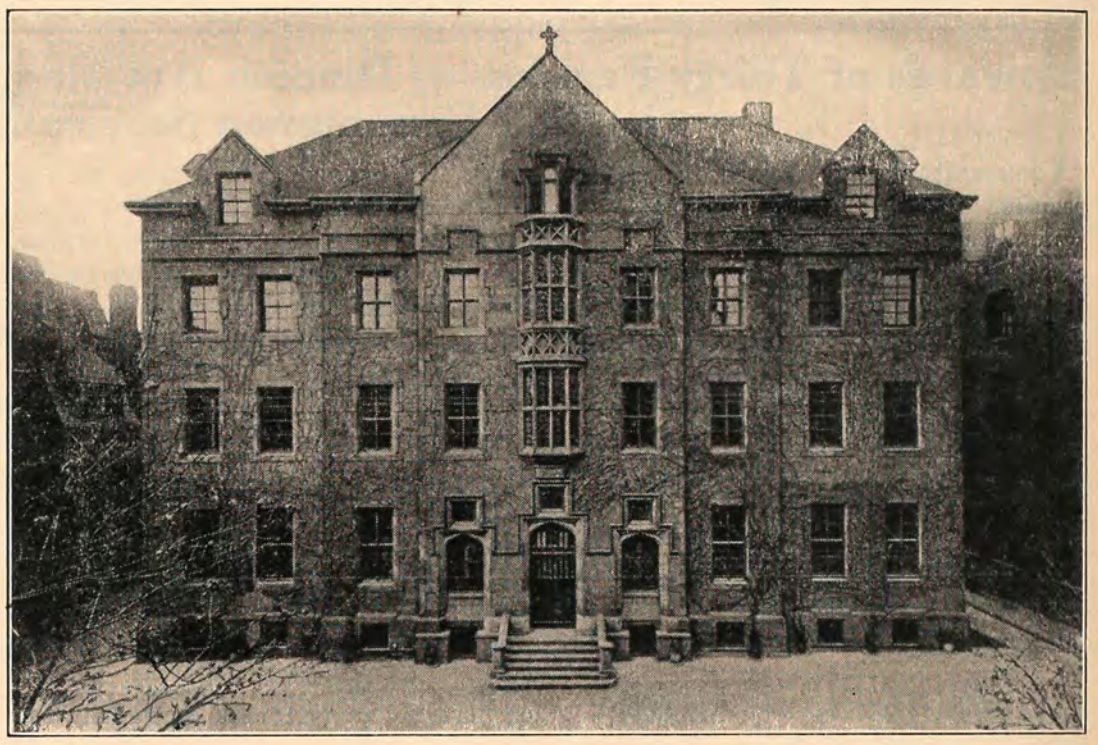
In the long history of the Academy as an institution of the Church in this Diocese, and it is the largest and second oldest school of its kind in the United States, it has ever maintained the impress of the character and intellect of its founder. The Trustees and Managers are aiming to make the Anniversary Year an opportunity of interesting not only alumni, parents and friends in the plans and aspirations of the Academy as it looks ahead to the completion of its second century, but also all others who regard the field of education, under Church influences, as one of society's chief hopes in the days to come for greater progress, happiness and well-being.

Of all the many religious, charitable, philanthropic and educational movements in which Bishop White was an inspirer and leader, the foundation of a Church school for "boys of whatever religious denomination" was long a cherished hope. In 1784, while still in the midst of his efforts to bring the scattered congregations of the Colonial Church into unity as a National Church, he took up the question of this school with his parishes, Old Christ Church and St. Peter's. Through a committee on which leading men of the city served subscriptions were obtained.

First Board Chosen

On January 1, 1785, the movement was launched at a meeting in Old Christ Church, and a Board of Trustees was chosen. A glimpse of the type of men who gathered about Dr. White in making the school a reality may be seen by noting the names of those who comprised this first board.

There was Robert Morris, financier of the Revolution and one of the signers of the Declaration of Independence; Thomas Willing, his partner; Francis Hopkinson, another of the signers; Edward Shippen, later Chief Justice of the State; Abraham Markoe, the first Captain of the First City Troop; Richard Peters, Secretary of War and later Judge in the United States Court; Dr. Gerardus Clarkson, who did yeoman service in the yellow fever epidemic; Andrew Doz, Peter Baynton, Joseph Swift, William Pollard, John Wilcocks and Alexander Wilcocks, all of them Churchmen. Clergy members of the first board were Dr. White, then Rector of the United Churches of Christ Church and St. Peter's; the Rev. Samuel Magaw, Rector of Old St. Paul's, in Third street below Walnut; and the Rev. Robert Blackwell, assistant to Dr. White.

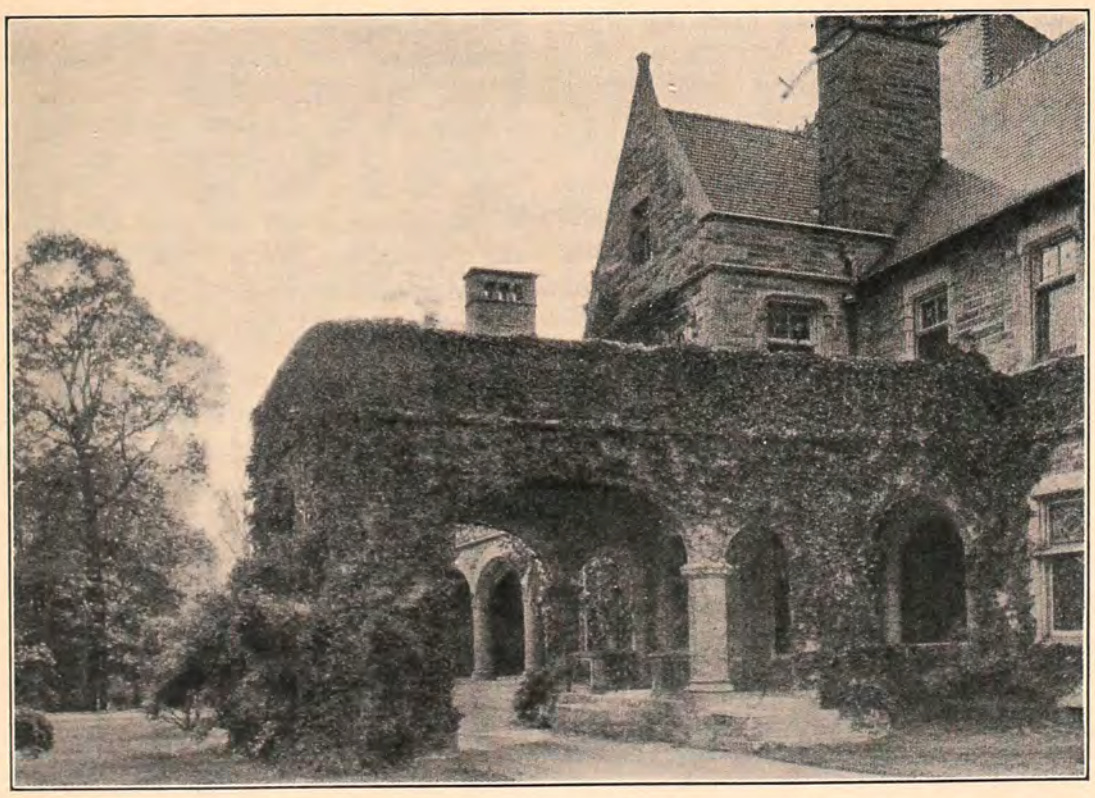


The Academy on Locust Street as it appeared from 1868 to the time of its removal to Overbrook in 1921. The Locust Street building was erected in 1850 and between that year and 1868 was considerably enlarged.

On April 4, 1785, the school was opened in a building formerly used as a school by Mr. Andrew Brown. Records describe its location "on ye back part of a lot on ye east side of Fourth street, a few feet south of Market street." The Rev. Dr. John Andrews, a distinguished scholar and progenitor of a family long connected with the Academy, was elected as Principal Master and entered upon his duties in the same month.

School's Second Home

Shortly afterwards two lots were purchased in Chestnut street between Sixth and Seventh, and in April, 1787, the cornerstone of a new building was laid



This etching shows the main entrance to the Upper School in Overbrook.

by Bishop White. This building was occupied for the first time in July, 1788. In 1791 the Chestnut street building was sold and the school moved to a new building in Third street below Walnut, next door to Old St. Paul's, now the home of our City Mission. In 1846 it was moved to a building at Eleventh and Filbert streets, and a year later it was housed in a building at Ninth and Market streets.

Three years later it was established in a building especially constructed for its use on the south side of Locust street east of Broad, where it remained for a period of seventy-one years, until it was again moved to its present location at City Line and Berwick road, Overbrook. During its life in Locust street the school building was considerably enlarged.

It has been since its removal to the beautiful suburban site at Overbrook that the Academy has achieved its present position of usefulness and service as a country day school. In the first ten years at Overbrook its enrollment increased threefold. The first property at Overbrook included a spacious stone mansion and fourteen acres of ground. Two years later, in 1923, in order to make special provision for the younger boys the adjoining property was purchased. This comprised another stone mansion and seven acres of land, and provided a separate building for the Lower School. In 1929 the school was again enlarged by the acquirement of an additional six acres, including a large stone residence. This became the home of the Lower School, and the building formerly used by the Lower School became the home of the Middle School.

Developments at Overbrook

Purchase of the Overbrook site, subsequent additions and the conversion of property and buildings to country day school use, required an outlay of approximately $776,000. Of this, $604,000 represented mortgage obligations. Over a period of nine years the Academy succeeded in reducing the indebtedness by more than 62 per cent. In common with educational institutions everywhere, the school has felt the effects of the economic decline, and further payments toward reducing the mortgage have not been possible. Included among the aims which the Academy hopes to accomplish during its Anniversary Year is the reduction of this mortgage indebtedness.

CLASS OF 1934

Reading left to right. Top row: Howard N. Porter, Frederick T. Chandler, 3rd, David H. Cauffman, Stuart K. Aitkin, Richard W. B. Lewis, James Walker. Third row: Jackson Bird, William H. Decker, Earle M. Blackman, James C. Carey, Francis H. McIlvain, Walter C. Morrison, Jr. Second row: Anthony W. Ridgway, Charles T. Okie, William G. Hayward, Theodore Weston, 2nd, James H. Bell, John P. Austin, Glanding Hadley, John H. Swartz, Cresson Pugh. Bottom row: Dikran S. Pakradooni, Joseph G. Duncan, 3rd, John S. Foard, Bernard T. Converse, Jr., Howard Wood, 3rd, John G. Magee, John Y. R. Crawford, Joseph J. Greenberg, Jr., George W. Y. Park.

Frequent friendly conferences between the faculty and groups of students is a feature of the Academy. This etching shows Dr. Haslam, the Headmaster, and a group in a friendly chat in the Headmaster's office.

In reviewing the history of the Academy it should be recognized that it is a non-profit institution of the Church. Its endowment yields less than $7,000 annually. Virtually all of its income is derived from tuition. Faculty salaries, never large, have been sharply reduced. Operating expenses have been drastically cut. The mortgage charges caused a deficit last year.

The influence which the Academy has exerted in the development of educational opportunities is deserving of notice. At the time the school was founded there were no public schools. Five years later, recognizing the need, the Trustees opened a free school for boys and another for girls, as adjuncts of the Academy. Their example promoted the wider acceptance of the free school idea, and in 1818 the state launched the predecessor of the present public school system.

State Recognizes Value

In 1789 it was to the Episcopal Academy that the State Legislature, when it was looking for the right man to fill the office of Vice Provost of the University of Pennsylvania, turned and in-

duced Dr. Andrews to give his services. Dr. Andrews responded to the call, relinquishing his office as Principal Master of the Academy. Later Dr. Andrews became Provost of the university.

The Philadelphia Divinity School is a development of the Academy. The first Trustees of the Episcopal Academy wrote into the fundamental laws of the Academy a provision for theological instruction. Out of this in 1846 came the Department of Theological Instruction, and out of that department grew the establishment of the Divinity School in 1856.

It is interesting to note also that of the graduates of the Academy a considerable number found their vocation in the Church's ministry, many of whom became outstanding influences in the life of the Church. Included among these are seven who were called to be Bishops. The great Bishop John Henry Hobart was a member of the Class of 1789. The Rt. Rev. Leighton Coleman, who became Bishop of Delaware, was a member of the Class of 1849. The Class of 1847 included William Hobart Hare, who became the first Missionary Bishop of South Dakota, and a year earlier one of the boys who graduated was Henry Codman Potter, who became Bishop of New York. William Walter Webb, who became Bishop of Milwaukee, was a graduate of the Class of 1874. The Rt. Rev. Joseph Marshall Francis, the present Bishop of Indianapolis, is a member of the Class of 1879, and the Rt. Rev. Thomas Frederick Davies, Bishop of Western Massachusetts, was a member of the Class of 1889.

Clergy Among Alumni

Among the Clergy now serving in this Diocese or who have served here, including some who have gone to their home in Paradise, and who are numbered among the alumni of the Academy, may be mentioned the following:

The late W. Henry Burke, Rector of the Washington Memorial Chapel, Valley Forge; the Rev. George Herbert Dennison, until recently Rector of St. Timothy's, Roxborough; the Rev. Robert Pearsall Frazier, in charge of St. Anne's, Willow Grove; the Rev. N. B. Groton, Rector of St. Thomas, Whitemarsh; his brother, the Rev. John M. Groton, formerly Rector of Our Saviour, Jenkintown; the Rev. James B. Halsey, for many years on the staff of our City Mission; and his son, the Rev. Frederick B. Halsey, formerly in charge of St. Ambrose, Kensington; the Rev. Albert H. Lucas, formerly Assistant Headmaster at the Academy and now Headmaster of the Cathedral School for Boys, Washington, D. C.; the late Rev. Arthur Ritchie, for many years Rector of St. James the Less, and the Rev. Edward Ritchie, his brother, who followed him as Rector of St. James the Less and is now Rector Emeritus; the late Rev. J. J. Joyce Moore, who served as Rector of several parishes in the Diocese, and the Rev. William Chauncey Emhardt, formerly Rector of St. Luke's, Newtown.

Apart from the number of Academy boys who entered the Church's ministry, a recent alumni survey, it is reported, indicated that nearly 35 per cent now occupy high executive positions in commercial or industrial lines or are in positions of importance in banking and finance; more than 26 per cent are engaged in the professions; 11 per cent are in important positions in business, while others are in responsible posts in government service, architecture, social service and the arts.

Has Educated Thousands

In its life of a century and a half, more than 5,000 youths have been educated at this Church school. Seventeen of the present student body received scholarship aid in some degree. Well over 1,000 boys in all have been given free tuition valued at more than $1,000,000.

The present Board of Trustees comprises the following: The Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Honorary President; Edward S. Buckley, Jr., President; the Rev. Dr. John H. Mockridge and William W. Frazier, Jr., Vice-Presidents; Thomas Hart, Secretary; William W. Bodine, Financial Secretary, and Albert A. Jackson, John O. Platt, John A. Harris, Jr., Ludwig C. Lewis, Burton Chance, M.D., Alfred Putnam, Thomas Johnson Ward, Charles W. Burr, M.D., Joseph B. Keen, Arthur H. Hopkins, M.D., Fitz-Eugene D. Newbold, Edward F. R. Wood, Edward H. York, Jr., and George W. McClelland, Ph.D. The Headmaster is Greville Haslam, B.S., M.A., F.R.G.S., who has occupied that office since 1921.

Visitors are always welcome at the Academy, and further information regarding the school, its aims and objectives may be obtained from Dr. Haslam.

OBSERVATORY PRESENTED TO EPISCOPAL ACADEMY

Students of the Episcopal Academy now have an astronomical observatory of their own. Last month a fine telescope together with a building to house the instrument was presented to the school.

The telescope was the gift to the school of David B. Robb, of Burlington, N. J., who for many years has made a study of astronomy and has a small observatory at his home. The housing for the observatory was the gift of Gustavus W. Cook, an alumnus of Episcopal, who maintains the Roslyn Observatory at Wynnewood. The observatory was accepted on behalf of the Academy by Alfred Putnam, a member of the Board of Trustees. The key was presented to J. Gibson McIlvain, President of the Archimedes Society. The address at the presentation was made by James Stokley, the widely known astronomer.

CONSECRATION OF CHAPEL AT ST. PETER'S, GERMANTOWN

Bishop Taitt officiated at the Consecration of the Chapel of the Good Shepherd of St. Peter's Church, Germantown, on the morning of All Saints Day, Thursday, November 1. The Chapel is a memorial to Martha Wheatley Sutro, wife of Paul E. Sutro, who in the early part of this year entered the Church Expectant.

Mrs. Sutro was for many years a loyal and devout member of the parish, and most generous in her gifts to our Lord and His Church. Not only in her lifetime did she give freely and cheerfully, but at her death left a liberal bequest in her will for the parish. After due consideration the Vestry decided that it was fitting some permanent memorial of her life and beneficence be made. Accordingly a portion of her gift was employed to alter one of the unused buildings so as to provide a much-needed Chapel and Choir Room. Mr. E. Perot Bissell, an architect and Vestryman of the parish, very kindly prepared the plans, and the necessary changes were made.

After the Consecration, Bishop Taitt spoke feelingly of the gracious gift which had made the Chapel possible, and of its great value to the parish. As he was unable to remain for the entire service the Rector, the Rev. Edward H. Vogt, then read the prayers of benediction for the many memorials given by members and friends for the beautification of the building and its services. This was followed by the Celebration of the Holy Communion, with the Rev. Stewart P. Keeling, D.D., Rector Emeritus, as Celebrant, assisted by the Rector and Rev. Robert M. Webster, Assistant.

The name of the Chapel, the Good Shepherd, was selected because of the beautiful East Window already in the building showing Christ the Good Shepherd, surrounded by the sheep and carrying a lamb in His arms.

The Chapel is open daily for meditation and prayer from 9 A. M. to 5 P. M.

(Continued from page 83)

toric old St. James Church, Perkiomen, which was founded about 234 years ago, accompanied by the Rev. Philip T. Fifer, made a Pilgrimage to the Chapel. St. James, Perkiomen, for several years has been under the parochial care of St. Thomas, Whitemarsh, and Mr. Fifer is serving at St. James under the supervision of the Rev. N. B. Groton, Rector of St. Thomas.

A GIVING CHRISTMAS, YES, BUT—

By Miss Lily Cheston

In recent years our Church Schools have taken part enthusiastically in the idea of a "giving" Christmas with manger services and other collections of gifts. Splendid, but—!

Someone has to be on the receiving end of the line when so many schools are giving.

For years the Department of Religious Education, through its fine Christmas Box Secretary, Miss Margaret Earle, has arranged for the annual collection and distribution of 2,000 Christmas gifts for missions outside the Diocese and for 2,000 gifts for the children in about 20 institutions and missions within the Diocese.

For a long while the Department of Religious Education has been puzzled about the rather patronizing attitude which some of the wealthier schools have of giving to "poor children." Too often the giving has smacked of a "Lady Bountiful" spirit which is hardly healthy. Another puzzle is how can a more wholesome (and less wholesale) distribution of gifts be arranged at the receiving end. We should remember there are dangers to our missions which are always receiving.

Perhaps we need to reconsider the effects of our Church School Christmas giving. Are we increasing a feeling of superiority on the part of the givers? Are we bribing and further "missionizing" children in our mission schools? We could tell of unfortunate practices; for example, a wealthy school carelessly sending broken, dirty toys to a mission; a mission (which depends on Diocesan support) raising fifty or sixty dollars for its own Church School Christmas gifts, a mission developing some "rice-Christian" pupils whose attendance is only noticeable at a certain time. Of course, very nice things are happening too, some schools do their Christmas Box work with fine study and care, some mission schools give their boys and girls opportunities to make gifts for others, but on the whole we need to watch our step.

The Department of Religious Education has outlined the following general principles of Christmas giving which may be helpful to Rectors, Missionaries, and Teachers at this season:

1. It is usually best not to give Christmas gifts to individual boys and girls in either parish or mission Church schools. Schools which have given up the distribution of gifts to their pupils feel that ground has been gained and the center of interest at Christmas time is on a higher level.

2. Where children come from poverty-stricken homes, where no other gifts will be received, the Rector, Missionary or Teacher should distribute suitable gifts quietly to the parents for them to give to their children.

3. Christmas services and parties have special value when the boys and girls themselves help to make the plans and carry them out. When candy is to be given have a committee of boys and girls to distribute it.

4. Institutions are more suitable recipients of manger gifts than mission Church schools. Certain settlements use these toys in their playrooms throughout the year and keep circulating toy libraries.

5. Thoughtfulness and care in preparing a few gifts is a more valuable experience than collecting a large number. Schools are urged not to give in quantity both because of the problem of proper distribution and because available time and energy can be spent best in better selection and preparation of a few gifts.

6. The exchange of Christmas gifts between Church schools, or departments or even classes, is to be encouraged. Suitable gifts for exchange might be a picture or book chosen with care, or something made by the group such as a scrap basket or book rack, tied up attractively with a thoughtfully worded message on the card. Perhaps just a card or a Church calendar would be enough.

Why not choose a neighboring Church School to be your "Christmas Friend" and exchange gifts this year?

Room 30 will be glad to consult with you in regard to your Church School giving. It will continue to act as a clearing house for schools wishing to give gifts and for missions and institutions willing to receive them.

Message from the Bishop

to the

Church Schools of the Diocese

BOYS AND GIRLS, THE DIOCESE NEEDS YOUR HELP!

Your Offerings Are Asked for

THE HEATING PLANT

FOR ST. AUGUSTINE'S MISSION

and

THE SALARY OF A CITY MISSION MISSIONARY

(Information for your school was sent to your Rector)

Two Appeals Are Presented This Year, So You Have a Choice

READ THEM! DISCUSS THEM!

THEN VOTE YOUR MONEY!

This is the 1934 call for the Advent Offering and Bishop's Bricks Fund. It counts on your parish expectation.

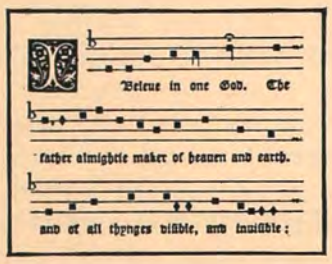
ANNIVERSARY OF RECTOR'S WEDDING IS CELEBRATED

The congregation of the Church of the Messiah, Roosevelt Boulevard, commemorated the anniversary of the wedding of the Rector, the Rev. W. O. Roome, and Mrs. Roome, on Wednesday evening, November 21, at a parish meeting. As an evidence of the love and affection of the congregation, Colonel Harry Howe, as spokesman for the parish, presented Mr. Roome with a purse which he was requested to use for the purchase of a new automobile.

PARISH HOLDS MEMORIAL SERVICE FOR LATE RECTOR

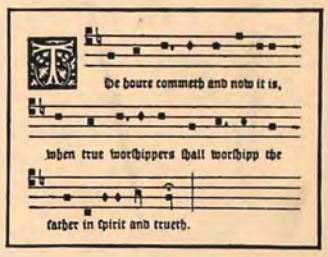
More than a score of veterans' organizations united on Nov. 11 in an Armistice Day Commemoration in the Church of the Redemption, 56th and Market Streets, which included a memorial service for the late Rev. Robert J. McFetridge, who was rector of the church for nine years. He died last July as a result of wounds received in the World War.

The service was conducted by the Rev. Thomas A. Meryweather, who preached the memorial sermon. Mr. Meryweather is also a veteran of the World War, serving as an enlisted man and then as a company commander of the 111th Infantry of the Keystone Division.



DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.



What Shall We Do About Our Organ?

By ERNEST M. SKINNER

The writer of this article is internationally known as an expert on organ building. His firm has built many of the finest Church organs in this country.
—Ed.

I have been invited to write an article for the Music Department of THE CHURCH NEWS. The organ is naturally a subject of interest to the readers of this magazine, as it is to all people of the Church and to me. I therefore welcome a brief consideration of the subject.

The following questions present themselves to many:

Is our organ adequate to the balance of the service?

Is the organist under difficulty in managing it?

Why does it misbehave?

Why does the tone sound so thin and unmusical?

What is the rattling sound I hear when the organ is played?

Why does it sound so "squawky" and out-of-tune sometimes?

How can we find out what to do about it?

Do we need a new organ or can this one be fixed up and made to sound better?

You do not need an expert to tell you about its quality of tone.

It is a simple question, i.e., Do I like the sound of the organ? If the organ is twenty-five or more years old the answer will very likely be a "no." While it may have had the very best of care, the organ is perhaps out-moded by the very great improvements in tone that have taken place and which cause the older instruments to suffer by comparison. Some of the modern organ voices are rich in what one great musician called "dramatic suggestion." They are like a beautiful speaking voice that arrests attention by its quality as much as by what is said. Most of these present-day organ voices were designed for use in church music and to accompany the choir. So an estimate of their value must be considered in any plan to beautify the service.

A fine action is as necessary to good performance of organ music as it is to piano music. If an organ has the earlier, or "tracker," action the organist can do little with it, according to present standards. Phrasing and responsiveness to touch are alike absent, and the result stilted and mechanical.

In present-day organs the touch is responsive to a sensitive degree. The tone beautifies and enhances the text. It appeals through its intrinsic beauty. The modern organ also provides means for the organist to set up his stops in predetermined groups, which he can put into effect silently and promptly, as they are needed later on during the service. This device is very necessary to present-day organists who thereby avoid stereotyped monotony in their combinations of tone.

In view of the foregoing, if the organ in question is fairly old and the church can afford a new one, the outlay will prove well worth while. The advance in organ building since the advent of electricity, exceeds that of the previous two hundred years.

If there is little money available and the present organ workable mechanically, substantial improvement may be made in its tone by substituting more agreeable qualities. These would probably concern the strings, one or two delicate voices, and the reeds. All old reeds in America are of doubtful quality. I would not advise a material expenditure that did not include improvement in the tone.

The importance of the organ in church activities should influence plans concerning it. If the service is elaborate, if recitals are expected, if the organ can be made a real factor in maintaining interest in the work of the church, any possible expenditure, short of extravagence, is justified. A specimen scheme is given here to show something of the character of the modern organ and the voices that have given it the "symphonic" character as described by M. Marcel Dupre, the organist at Saint Sulpice, Paris.

Great Organ	*Swell Organ*	*Choir Organ*	*Pedal Organ*
8′ Diapason	16′ Bourdon	8′ Concert Flute	16′ Diapason
8′ Erzähler	8′ Diapason	8′ Viole	16′ Bourdon
4′ Octave	8′ Salicional	4′ Flute	16′ Gemshorn**
Swell Gedackt	8′ Voix Celestes	8′ Clarinet	8′ Flute
Swell Flauto Dolce	8′ Gedackt	8′ English Horn	8′ Still Gedackt
Swell 4′ Flute	8′ Flauto Dolce	Celesta	*8′ Octave
Swell Cornopean	8′ Flute Celeste	Harp	*5 1/3 Twelfth
	4′ Gemshorn	Tremolo	*4′ Fifteenth
	4′ Flute		* derived from **
	Mixture 4 rks		
	8′ Cornopean		
	8′ Corno d'Amore		
	8′ Vox Humana		
	Tremolo		

An adequate number of couplers, adjustable combinations and mechanical accessories.

A well voiced organ built from the above plan will be adequate for a church of considerable size and will not be too large for a comparatively small church if it is voiced appropriately. Four of the stops are playable from both Great and Swell manuals, which reduces the cost and affords crescendo effects on the Great manual. This device was designed for increasing the effectiveness of small organs, which purpose it realizes admirably. The above group of stops contains only such as will combine with others to make musical blends. It represents an instrument adequate for any purpose within the scope of a building of medium size or less.

Reverting to the older type of instruments; these usually contain one or more stops of an uninteresting or unusual character which may well give place to more attractive voices of later date. Organ tones are like human voices. Some have a psychological concomittant and some have none. It is just the question of quality which makes one violin worth $15,000, and another that looks just like it worth $15. However, the organ builder does not offer so widely separated a choice in his voices, nor in the prices they bring, perhaps because a poor organ stop costs about the same as a good one, and an organ builder can duplicate his

own stops, essentially, so they are not unique as are surviving examples of the craft of the ancient violin maker.

The earlier builders labored under hopeless disadvantages which present developments have removed. The electric action and blowing mechanism made everything previous to their advent antiquated, out-moded. They also gave the present-day organ builder new conceptions and standards upon which to base his technique. He is, therefore, the better able to appraise the possibilities of improving the old organs and putting them more in line with present-day instruments. It is, in many cases, an economic waste to throw away good material that might give satisfactory service for many years. Scrupulous integrity should govern in an appraisal of what to do with the old organ.

DISTINGUISHED ENGLISH DOCTOR OF MUSIC TO GIVE SERIES OF LECTURES HERE

Attention of the Clergy and organists and choirmasters is directed to a series of Lectures and Conferences which will be given in the Diocese on the afternoons and evenings of Wednesday and Thursday, December 19 and 20, by Dr. Sydney Nicholson, Founder and Director of the School of English Church Music, and Warden of the College of St. Nicholas, London, England.

The Diocesan Commission on Music is sponsoring the series. The afternoon Conferences will be given in the Chapel of the Philadelphia Divinity School at 3 P. M. on December 19 and 20, and the Lectures on the evenings of the same day will be in the Parish House of the Church of the Holy Trinity, Rittenhouse Square, at 8.15 P. M.

The topics for the afternoons will be as follows:

Wednesday afternoon, December 19, "The Training of Church Choirs."

Thursday afternoon, December 20, "The Church Service" (with special reference to chanting and repertoire).

For the evenings the topics will be:

Wednesday evening, December 19, "English Church Music, Past and Present."

Thursday evening, December 20, "The Church Service."

The afternoon meetings will take on the nature of Conferences and will be of a more informal and practical nature than the evening lectures. Dr. Nicholson's talks, it is announced, will go definitely into the subject of the choirmaster's work, and the Priest's part in the music of the service will be included in the second afternoon. Each session will close with questions and discussions.

Dr. Nicholson, who had a distinguished career, is now making a world

(Continued bot. page 91)

The Psalms and Lessons

(This is the third in a series of articles sponsored by the Commission on Church Music of the Diocese.—Ed.)

In last month's article is was pointed out that the opening section of the services of Morning and Evening Prayer is pre-eminently congregational in character, that is, it is so arranged that the congregation may and should take a part as important as that of the officiant and the choir. This part of these services is fixed, except for the opening hymn and the seasonal antiphons which may be sung before the *Venite* at Morning Prayer. These antiphons are found in the Prayer Book and in the back of the musical edition of the Hymnal, and should be sung to the same chant used in the *Venite*. They tie it up with the principal festivals and seasons of the Church Year.

The next section, consisting of Psalms and Lessons, is not fixed but variable, and is the section which really gives the subject of the service. This is not so much the case with the Psalms as it is with the two Scripture Lessons.

The Psalms were in the first place meant to be sung. The collection of 150 Psalms which make up our Psalter formed the Hebrew Temple Hymnal in pre-Christian times. They immediately passed into Christian use through the Septuagint (Greek) version. For many centuries the Latin version of St. Jerome was used all over western Europe as the backbone of the "hour" services in the monasteries, from which our two services of Morning and Evening Prayer are derived. Here they were chanted to the very simple Psalm tones written in the Gregorian modes, and the entire Psalter was gone through each week.

Since the Reformation the Psalter has been divided into approximately equal sections assigned to Morning and Evening Prayer for a month of thirty days, with Proper Psalms appointed for festivals, and some topical selections, the thought being that the whole Psalter would be read through once a month. These days the recitation of the daily offices in parish churches is the exception rather than the rule. The proportion of church people who read through these offices with any degree of regularity is infinitesimally small. Those responsible for the Prayer Book revision of 1929 recognized this fact, and included a table of Psalms for Sundays in addition to the proper Psalms for seasons and days, the topical selections, and selections for special occasions. This liberty is of great use in building a service around a central idea and should always be taken advantage of. Therefore for the services of Morning and Evening Prayer on Sundays we are definitely of the opinion that the Psalms as listed in the "Table of Psalms for the Sundays of the Church Year" on page ix in the Prayer Book should generally be used.

The Psalms may either be read or chanted. Generally in this country they are read, and the usual method is for the officiant to read one verse and the congregation the next, in the form of a versicle and response. A more correct way would be for the officiant to read the first half of each verse up to the asterisk, and the congregation the second half of the verse. If the Psalms are chanted, there are only two Psalters which may now be used in this Church, both of them official, having been prepared by the Joint Commission on Church Music under the authority of the General Convention. If the preference is for Anglican chants, the book to be used is "The American Psalter" (The H. W. Gray Co., 1930), and if for Gregorian chants, "The Plainsong Psalter" (The H. W. Gray Co., 1932).

The two Scripture Lessons form the center and core of the services of Morning and Evening Prayer. In them the faithful are instructed from Holy Writ, and from them the variable elements of praise and prayer and further instruction ought largely to derive the particular turn they take at each service.

Before the Reformation the Lessons at the "hour" services were very short, only a few verses at most, and not always taken from Scripture. But following the example of the early Christians, the English Reformers appointed two Lessons for Morning and Evening Prayer, one from the Old Testament and one from the New Testament. Generally speaking, the scheme adopted called for the reading through of the Old Testament once a year and of the New Testament twice a year. This scheme, which we call the Lectionary, has been changed and revised many times since the Reformation. The Lectionary incorporated in the revised Prayer Book of 1929 gives different series of Lessons for Sundays, weekdays, holy days, and special occasions. The Sunday Lessons, probably the ones which concern us most, follow the ecclesiastical year, and make use of the most important Scriptural passages. It is our opinion that both first and second Lessons should be used, as they bring out the teaching the Church would convey, and that in conformity therewith, the other variable parts of the service should be so arranged as to further emphasize and elucidate that teaching. After the active devotion of Psalmody, the attitude of the people during the reading of the Lessons should be one of refreshing repose, listening receptively and reverently.

The Birth of Christ

By The Rev. Canon Ernest C. Earp

"There was no room for them in the inn."
—St. Luke 2:7.

Wearily and footsore came Mary and Joseph through the North gate into the crowded, little town of Bethlehem. The sun was setting as these tired travelers came slowly into town, for Mary must needs take care. The one small inn was already crowded with people who discussed questions of taxation and national greatness and imperial power, and so they lost the honor of giving a birth-chamber to the world's Redeemer.

If Paradise has room for sadness, what remorse must possess the women who were in the inn that night and who refused a chamber to Mary in her hour of travail.

"There fared a Mother driven forth
Out of an inn to roam;
In the place where she was homeless
All men are at home.
The crazy stable close at hand,
With shaking timber and shifting sand,
Grew a stronger thing to abide and stand
Than the square stones of Rome."
(Chesterton.)

The manger made a safer crib for the Holy Babe than the crowded floor of the guest-chamber, with hardly an inch to spare. What a contrast is here with the birth of the Kings of the Earth! "How silently the wondrous gift is given." And still He comes to men in the lowly places. We have but to go a little way to see some Bethlehem in Philadelphia, where Christ may be found. He comes to us in the poor and the hungry, in the sad and lonely sufferers, in the weary and heavy laden. We have but to open our eyes and we shall see Him this Christmastide very near to us, ready to receive the offerings of our grateful love.

Do you know the lovely mystery play called "Eager Heart"? The poor and lowly maiden "Eager Heart" lives in a wayside cottage. The King is to pass that way and will seek a lodging in the neighborhood. With all diligence she prepares the best room in the hope that her King will honor her with his presence. Her two proud sisters, "Eager Fame" and "Eager Sense," deride her faith and say that the King will never condescend to enter so humble a place. But with persistent hope she continues to make ready. Then comes a knock on the door and a poor woman with a child in her arms begs a lodging for the night. Reluctantly "Eager Heart" gives them the chamber in which she hoped the King might have stayed; and she fares forth into the night to meet him and to do him homage. On the way she meets a company of shepherds, to whom the angels have revealed the glad tidings that the King is come already. Then she sees the Magi who have followed the star and brought their gifts. Together they return to her cottage to find that her guests were the little Lord Jesus and Mary His Mother—the King had come.

The Son of Man had not where to lay His head. After two thousand years He still comes unto His own and His own receive Him not. The reason why He means so little to many of us is because there is no room for Him in our lives. He seeks a lodging in the soul, in the secret rooms of the personal life. Sometimes we sing "O make our hearts Thy dwelling place," but when He comes He finds the inn already thronged.

He seeks an entrance into the room of the MIND. "As a man thinketh in his heart, so is he." A multitude of thoughts throng the room of the mind. The capacity for thinking implies a thought giver. To think is man's prerogative, and this high endowment constitutes the uniqueness of his personality. The mind is the measure of the man. Hence conduct is the outcome of hidden thought and our character is the result of our thinking.

"We are not what we think we are,
But what we think, we are."

The Kingdom of Heaven is within us. In this mystic room of thought the King of Heaven seeks a place so that the meditations of our hearts may be acceptable to Him. When Christ is in the mind He brings a true sense of values, a right proportion, a power of direction and control, so that a man thinks clearly and acts wisely.

"O come to my mind, Lord Jesus."

He seeks an entrance into the room of the WILL. It is not enough to think of things that be good, we need the power to turn thought into action. A Christian man believes in the God-given Freedom of choice. We may be born to our tendencies by influences of heredity, we may be swayed by our environment, but there is given us a power greater than either. Here are some words from Milton: "When God gave man reason, He gave him Freedom to choose, for reason is but choosing; else he had been a mere artificial Adam as he is in the puppet-shows. God, therefore, left him free, set before him a provoking object even almost in his eyes. Herein lies his merit, herein the right of his reward, the praise of his abstinence. Wherefore did He create passions within us, pleasures around us, but that these, rightly hindered, are the ingredients of virtue."

The Son of Man took our nature upon Him that the will of man might become the will of God. Not in antagonism, but in co-operation with God's will does the human will fulfil its purpose. It is a great day in a man's life when he realizes that his chief concern in the world is to become a good man. By

the presence of Christ in the will resolution can eventuate into action day by day.

"O come to my will, Lord Jesus."

He seeks an entrance into the room of the HEART, "this is the room where love longs and sings, and it is the room where love droops and sickens and dies. Here impulse is born and grows or faints. Here secret longing moves shyly about, and only occasionally shows itself at the window. This is the radiant chamber of ideals and fancies and visions and dreams. In this room is Prospect Window and the bright Window of Hope, it is here that we look out upon the morrow or wistfully gaze back into the days that are no more." Here are the wishes and plans of life, the unfulfilled desires, and the undying faith that withstands the tests of time. Here dwells joy and mirth, with wit and humor. The song of the vineyard is born here and bridal joy is found. Here, too, sorrow dwells, and weariness and care. Here "disproportioned sin jars against nature's chime." Here is the seat of many of our mental doubts which are often based on moral difficulties. Here is the heart of a man, the center and core of his personality, the inspiration of his mind, the source of the actions of his will.

Stately temples, solemn ritual and historic creeds are in vain unless in them we express our own experience of Christ within the heart.

"Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee
Then thou art still forlorn."

Here is the glory of the Incarnation, that Jesus took upon Him our nature, that the Lord of all life entered the life that He had made to renew it after His own likeness. If you were reading this stupendous message for the first time, if the mind was open to receive it, the will to act upon it, the heart to enshrine it—what an overpowering Gospel this would be. It is gloriously true, and to those who receive it Christ gives the power to become the Sons of God. Sons of God, my brethren, living a victorious life above the fascination of things and in an unconquerable faith that no circumstances can overcome.

"O come to my heart, Lord Jesus,
There is room in my heart for Thee."

So once again we begin our preparations for a Merry Christmas. The danger is that we may lose the inner meaning of the event in the multiplicity of our festivities. Even the children may think so much of Santa Claus that they will forget "The little Lord Jesus asleep on the hay." On these generous days we try to take a gift to everyone in our circle. We must not forget God's supreme gift of which our lesser gifts are the tokens. Let us keep the Feast in the good old-fashioned way, with carol and song, with holly and mistletoe, with mirth and glee, and on Christmas morning we will greet the Lord Himself in the Sacrament of His Love, where with the Shepherds and the Magi we may offer our hearts' devotion. We will seek the child spirit once again as we ascend to the simplicity of this greatest of all mysteries. Sometimes we argue about Christ, sometimes we discuss Him, sometimes we would explain Him. But on Christmas morning the invitation is simply this:

"O come, let us adore Him, Christ the Lord."

(Continued from page 89)

tour. A Master of Arts from Oxford, a possessor of the Lambeth Degree of Doctor of Music for his exceptional work in the field of Church Music, he resigned the organistship of Westminster Abbey to found St. Nicholas College, where he might do more effective work in the training of Church Musicians. Dr. Nicholson is a man of pleasing personality and has a reputation as a good speaker.

A registration card admitting the bearer to any or all of the four Lectures may be procured from the Registrar, H. W. Hawke, 1625 Locust street. The fee is $1.

SCHOOL FOR CHOIRMASTERS

The Commission on Music will conduct a Normal School for Choirmasters between Epiphany and Lent 1935. Classes will be conducted on Wednesday evenings, beginning early in January and ending February 27th, at St. James's parish buildings, 134 South 22nd Street. The lectures will be given by members of the Commission, and will include such subjects as "Choir Training," "Choir Repertoire," "The Choral Service," "The Hymnal," "Service Building," "Church Music Appreciation," "The Organ in the Church Service," and "The Bible." It is the aim of the Commission especially to help those in charge of the music in small parishes. The registration fee has been fixed at one dollar for the course, which may be sent to either of the registrars: Mr. Newell Robinson, 4439 N. Franklin Street, Philadelphia, or Rev. H. B. Satcher, 118 Old Soldiers' Road, Cheltenham, Pa.

BACH CHOIR WILL SING IN THREE PARISHES

The Delaware County Bach Choir, whose membership includes a number of the members of the Church in that part of the Convocation of Chester, will sing Bach's Magnificat at Vesper Services in three churches of the Diocese beginning with Sunday, December 23. The schedule follows:

Sunday, December 23, St. Paul's Church, Chestnut Hill, 5.30 P. M.

Sunday, December 30, St. Mary's Church, Ardmore, 4.30 P. M.

Sunday, January 6, St. James's Church, 22nd and Walnut streets, Philadelphia, 4 P. M.

The choir will be accompanied by Rolla Maitland at the organ and will be under the direction of James Allen Dash. The services will include the singing of Christmas Carols by the congregation.

ELECTED AS BOARD MEMBER

Mr. Robert Belleville, 3rd, of Yardley, Bucks county, was nominated to membership on the Board of Trustees of the Church Community House at Morrisville, by the Department of Christian Social Service at its meeting in October, and at the November meeting of the Executive Council was unanimously elected. Mr. Belleville is a communicant of St. Andrew's Church, Yardley, and during the recent Everyman's Offering movement in the Germantown Convocation was active in its support.

Shall They Be Forgotten Men?

By the Rev. Francis C. Hartshorne
Chairman, Commission on Clerical Salaries and Pensions

"This year I have been getting $2,000, but the Vestry tell me that $1,500 is all the parish can raise for my salary for 1935. Can the Commission help?" So writes the Rector of a parish in an industrial and poverty-stricken part of the city. What shall be done about this Clergyman, and others in the same position? "Let them go without, just as I am doing," says the Rector of a parish that reports expenditures for salaries (other than choir) of over $10,000 last year. No doubt the Rector who said that has voluntarily accepted substantial reductions in his salary which cause him and his family no small inconveniences, but it is safe to assume that he and they are not "going without" to any such extent as the first Rector will be if he shall have to get along with $1,500 instead of $2,000, for that would mean going without actual necessities for himself and his family, as well as making it impossible for him to buy the books he should have to help him refresh and inform his mind, or to subscribe to a church paper or join with his brethren at a lunch to honor their Bishop.

Fortunately the Diocese of Pennsylvania many years ago expressed its well-considered judgment that no Rector, Missionary or other Clergyman in the employ of the Diocese should "go without" to any such extent. More than forty years ago the Convention directed a committee to report to it how many of the Clergy were receiving less than adequate salaries. The committee had some difficulty in determining what should be considered an adequate Clerical salary, but reported that it believed that it had found the guiding principle in the words of St. Paul (unhappily no longer among the Offertory Sentences): "The Lord hath ordained that they who preach the Gospel should live of the Gospel." And it declared that a Clergyman should receive what was necessary to enable him to live in a manner befitting a Preacher of the Gospel. And the Convention endorsed the findings of the committee and decided that, as the Clergy of the Diocese should live of the Gospel as preached in this Diocese, if, in any particular place the church people there were unable to provide their Minister with an adequate salary, other church people in the Diocese must somehow make up what was lacking, for it was a corporate responsibility.

The first practical step was to direct the Board of Missions to pay every Missionary in its employ an adequate salary. But the committee had found that some Rectors were receiving inadequate salaries because their parishes, for one reason or another, were unable to pay them adequate ones. So the parishes as a whole, in Convention assembled, decided to take upon themselves the responsibility of seeing that those men should not suffer, and so they set up a fund, to be called the Sustentation Fund, to which all parishes were asked to contribute, and which was to be used for the purpose of supplementing inadequate salaries among the Rectors. When that fund is mentioned it should always be remembered that its purpose was, and still is, to see that the Lord's injunction, that they who preach the Gospel shall live of it, is obeyed in this Diocese.

But all such enterprises tend to get into ruts, and, in the course of years, to become so stabilized as to be greatly diminished in usefulness. The Sustentation Fund was no exception to this tendency. For years just the same parishes appeared in the list of those helped, no effort was made to increase the fund, and, worse still, no effort was made to ascertain whether any others besides those helped were being inadequately compensated.

Then came the era of high prices during and after the war, when the Clergy as a whole became the most forgotten of men. Everywhere business men and capitalists were in receipt of huge profits, and salaries and wages were being raised on every side, and the cost of living was rising by leaps and bounds, while the salaries of the Clergy remained about what they had been in dollars, but in purchasing power had almost been cut in half. Bishop Rhinelander finally induced the Convention to appoint a committee to investigate the situation, and its inquiries revealed such a situation of debt and deprivation amongst a large number of the Clergy that a prominent layman, to whom the facts were shown, declared, "I'm ashamed to be alive! Call on me for whatever you need to right this shocking situation." The committee raised and distributed a large amount of money to relieve the existing distress and then persuaded the Convention to adopt a new scale of minimum clerical salaries, and to authorize a greatly increased assessment for the Sustentation Fund and to elect a commission to administer the fund. It turned out that much less money was needed than had been expected, because many parishes brought their salaries up to and above the minima.

But that was more than a dozen years ago, and now once more we face a crisis in which the Clergy are again in danger of becoming forgotten men, due to the widespread and, in some instances, drastic reductions in their salaries. The Clergy receiving much more than the minimum salaries have, almost to a man, realized that there is no reason why they should be a privileged class in the community to the extent of not suffering reductions in their incomes when all their people have, and some of them have insisted upon their salaries being reduced before their Vestries suggested it, or thought of it. If the people of the Diocese knew what some salaries have shrunk to they would be beyond measure astonished.

But one of the worst results of what the country has been going through has been a sort of moral breakdown on the part of many people which leads them to unblushingly seeking to evade their just obligations, giving the depression as the reason, even though they are not really *unable* to meet them. It is to be feared that not a few Vestries, faced with the problem of inadequate receipts, have resorted to the easy but questionable method of balancing the budget by reducing the salary of the Rector, being sure that the defenceless man will neither attempt to assert his very possible legal rights, or make any great complaint. And this may happen not once, but several times in succession, until the salary is brought down to the minimum, and about that time the Vestry may bethink them of the Sustentation Fund, and plan to tap it to pay the parish deficit. Undoubtedly the ability of the people to give has been greatly impaired in many parishes, but before Vestries reduce salaries they ought to make a real canvass of their people to ascertain what they can give, instead of just accepting the estimate of a warden or a committee; for people who can, will often give more when they know it is greatly needed. The commission intends to insist upon such a canvass in the case of parishes expecting grants from the Sustentation Fund.

Returning to the question as to what is to be done about the Rector who faces a possible loss of $500 out of a salary of $2,000, and others in the same predicament, it may be said that the answer will depend upon those parishes which have been delaying the payment of their Sustentation Fund Assessments until now. If, as has usually been the case heretofore, all but a small part of the unpaid assessments comes in before the end of this year, the commission will know what to count upon for next year, and will doubtless be able to do what is necessary to insure that those Clergymen shall receive the minimum salary. But if the assessments should not be paid in sufficient amount, the commission might be unable to carry out the instructions of the Convention.

And what the payments from the fund mean to some Clergymen who receive them, may be illustrated by what one of them said to Dr. Pember: "You do not know what the $25 we receive each month from the Fund means to me and my wife. The contributions of our people are so reduced and so irregular that we cannot count on them, but we do know that because of that $25 we shall at least have something to eat for the next month."

It is sometimes said that because of the assured minimum salary, the Missionaries and the Rectors helped by the Sustentation Fund have an undue amount of "protection" compared with other Clergy. But it should be remembered that the minimum has also usually been the maximum for such men, and resulting ultimately in minimum pensions, which is an additional reason why their salaries should not be reduced at this time. Clergymen who have been in receipt of large salaries in the past may be assumed to have made some savings, have been able to carry insurance, and have accomplished in some degree the education of their children, so that even drastic reductions in their cases are not as disastrous as they would be in the case of those Clergy whose limited salaries have never enabled them to do any of those things. If they should be reduced now, with costs of living rising, they would, financially speaking, be sunk without a trace! But that will not happen, and they will *not* be *forgotten men* if this year's Sustentation Fund Assessments are paid in full before the end of the year, so that the commission may know how to plan for the coming year. Also, a considerable sum of money will be needed to prevent the widows of any Clergymen dying next year from suffering loss because some parishes have not paid in full their Pension Fund Assessments. Accounting Wardens are urged to endeavor to have their parishes paid up before December 31. Some Vestries have adopted the excellent plan of instructing the Accounting Warden to set aside each month one-twelfth of the assessments for the Sustentation Fund and for Pensions.

SEABURY ANNIVERSARY IS COMMEMORATED HERE BY CATHOLIC CONGRESS

The 150th Anniversary of the Convention in Aberdeen, Scotland, of Samuel Seabury as the first Bishop of the Church in America, on November 14, 1784, was commemorated at a Regional Conference of the Catholic Congress in St. Clement's Church, 20th and Cherry Streets last month, on the same day that Dr. Seabury received the Episcopate from the hands of the Scottish Bishops.

It was estimated that upwards of 500 persons were present at the Solemn High Mass with which the commemoration opened. The Rev. William I. Edwards, Rector of St. George's Church, West Philadelphia, was the Celebrant. The Rev. Geoffrey Horsfield, of the staff of St. Clement's, was Deacon, and Dr. Roland Holroyd, a Lay Reader, served as sub-Deacon. The Rev. Shirley O. Hughson, Superior of the Order of the Holy Cross, was the Preacher. The music under the direction of Dr. Henry S. Fry included Byrd's "Mass in Three Voices," sung by four Cantors.

Following the services in the Church a buffet luncheon was served, and this was followed by a conference at which a number of addresses were made, including one by Bishop Taitt, in which he spoke of the work and accomplishments of Bishop Seabury and of Dr. William White, the first Bishop of Pennsylvania and first Presiding Bishop of the Church in America. The Rev. Dr. Franklin Joiner, Rector of St. Clement's, presided at the conference, and the principal address was made by the Rev. Frank L. Vernon, Rector of St. Mark's Church, Philadelphia.

The Rev. Wallace E. Conkling, Rector of St. Luke's Church, Germantown, was the preacher at the 150th Anniversary of Bishop Seabury's Consecration in St. Peter's Church, Westminster and St. Peter's Avenue, the Bronx, New York City, on Wednesday, November 14th. The commemoration in New York, as in Philadelphia, was under the auspices of the Regional Conference of the Catholic Congress in the New York area. Dr. Seabury was Rector of the New York parish from 1768 to 1777. Bishop Manning was the principal speaker at the conference which followed the services in St. Peter's Church.

Veteran Brotherhood of St. Andrew Man Here Preparing Complete History of Organization Since Its Foundation

By Rev. Wm. Newman Parker

For a long time there has existed in the Church a genuine need for a history of the Brotherhood of St. Andrew. Hundreds of articles have appeared in the Church press from time to time giving brief accounts of the Brotherhood's inception, and presenting various phases of its activities, but no attempt has been made to write a comprehensive history of its beginning, development, purpose and work. Because the Brotherhood does its work so quietly, and because that work is largely spiritual, and, like the Kingdom of God, "cometh not with observation," relatively few of our people know much about it. The Brotherhood is the only national organization for men and boys in the Church, and for this reason, and because of the great work that it has done and is continuing to do, its history should be written, and read by Church people generally.

This need has at last been felt, and Mr. George Herbert Randall has been asked to write such a history. Mr. Randall's fitness for the task will be recognized by all who know him. He was born and reared in a rectory. His membership in the Brotherhood began almost with its organization. He became a member of its official staff in 1905, and this connection lasted until 1931, when he retired. During fifteen of these years he was editor of *St. Andrew's Cross,* the official monthly magazine of the Brotherhood. By education, by long experience and by his deeply religious nature Mr. Randall has the "feel" of the Brotherhood, as well as the knowledge.

Preliminary chapters of this history have been written by Mr. Randall, but, as the author explains, he has made no attempt here to do more than give a few "samples" of that which is finally to comprise the history. This foretaste of what is to come is not the conventional type of history, but is written in the intimate, personal style which characterized the author's editorials in *St. Andrew's Cross.* Some copies of the preliminary chapter are available at the national headquarters of the Brotherhood in the Church House.

Particularly interesting is the story of the birth of the Brotherhood and the truly marvelous results of the work accomplished in those first two years. The rectors of downtown city parishes, who are seeking the solution of their difficult problems, would do well to read very carefully this chapter. Likewise, the war-work of the Brotherhood is a notable chapter in its history and in the history of the American Church.

As one reads the story of the Brotherhood he is impressed by the quality of the men who have been its members—Houghteling, of Chicago, the founder; Gardiner, of Maine; Souder, Bonsall and George C. Thomas, of Philadelphia, to mention only a few. Equally impressive, and written upon every page of this story, is the fact that the Brotherhood of St. Andrew exists not for itself, but for Christ and His Church.

Mr. Randall's history should be read, not by members of the Brotherhood alone, but by every person who wants to know the varied activities of the Church.

ST. ELISABETH'S CAMPAIGN YIELDS TOTAL OF $16,000

Under the Chairmanship of Mr. W. W. Montgomery, Jr., the Friends of St. Elisabeth's, 16th and Mifflin streets, joined forces with the parish in a campaign last month to secure the funds needed to support the work for two years. A total of $16,000 was secured. After all debts and costs are settled, this sum will carry the work on a close budget for that period.

The most important results of the campaign lie in the new life and hope it has brought to the people of St. Elisabeth's and in their response to the challenge. Last year the total income from parish offerings was about $1,400, with less than eighty persons pledging through the envelope system. As a result of the campaign, 214 pledges were made, with a total of $2,500 a year. Also, a Parish Council has been formed, with various sub-committees for finance, care of property, etc.

In previous years the Every Member Canvass was made in an unorganized and amateurish way, with the result that the resources of the parish were never fully realized. This year it was carefully organized and thorough, with the result that practically every member of the parish who is not on the Welfare list made a pledge. Those who had felt that what they could give was too small to make it worth while pledging were made to see that such pledges for two years, multiplied by 100 and paid regularly, would make a sizable sum for the parish treasury. In making the budget, the plate collections, Christmas and Easter offerings, and all "specials" are set aside to form the basis of the missionary offering for the parish. St. Elisabeth's has had generous help from the Diocese and from its friends, and it must show its appreciation through this offering.

The campaign has brought into sharp contrast the difference between a poorly organized canvass and a thorough and carefully directed one. The results speak for themselves.

F. B. Roseboro.

ST. MARTHA'S HOUSE BOARD ELECTS NEW HEAD WORKER

Miss Mary C. Hogans, graduate of the Church Training School and for the past four years a member of the staff of St. Martha's House, has been elected by the Board of Incorporators of the institution as Head Worker. Miss Hogans succeeds Miss I. D. Higgins, who relinquished the office some months ago.

Deaconess Jean Colesberry, for many years the directing head of St. Martha's and one of its founders, says the community, the residents and other workers are greatly pleased with Miss Hogans' selection and are rejoicing that one they all love so much has been promoted to the office. Miss Hogans was born in Uniontown, Pa. She has had considerable business and social service experience, and is communicant of All Saints' Church, 11th street and Snyder avenue.

In reporting the selection of Miss Hogans to The Church News, Deaconess Colesberry also announced that in response to her request for a sewing machine, published in last month's issue, Mrs. C. K. Klink had promptly contributed the need with a machine in first-class condition.

Church School Alumni Commemorate Veteran Teacher's Eighty-ninth Birth Anniversary in Corporate Communion

In commemoration of the eighty-ninth birthday anniversary of Mrs. Marian Colton, for more than a half century a communicant of Gloria Dei Church and for a full fifty years the teacher of a class of girls in the Sunday School, Mrs. Colton, together with about twenty-eight members of the class of which she was the teacher, participated in a special Corporate Communion in the Church on October 18.

For a number of years Mrs. Colton has been virtually a shut-in. She lives at the Strathaven Inn in Swarthmore. In one of the visits of her Rector, the Rev. John Craig Roak, she expressed the wish that she might have the opportunity some day to have all the girls who had been members of her class around her in the old church she had loved and where she had worshipped for many years, and to receive with them the Sacrament. Mr. Roak arranged to have Mrs. Colton brought to the church on her birthday. Mr. Roak was the Celebrant, and assisting was the Rev. J. Jarden Guenther, Rector of Trinity Church, Swarthmore, who during the years Mrs. Colton has been living at Swarthmore has been giving her his pastoral care between the visits of her own Rector.

Mrs. Colton, who, despite her age, maintains a keen interest in all that is going on in the Church and keeps fully informed on all questions, is a native of Baltimore. She is the widow of Captain Lodge Colton, a sea captain, and came to Philadelphia many years ago when her husband retired from active sea service to take an official position ashore. They made their home in the old Southwark section of Philadelphia when that part of the city was a residential section for many sea captains and other officers of ships.

Both Captain and Mrs. Colton immediately transferred to Gloria Dei and became active workers in the parish. Mrs. Colton specialized in teaching a class of girls, and, until her age made it impossible for her to keep on, she rarely missed being with her girls on Sunday, and during the week they rallied around her. For many years Mrs. Colton also took an active interest in the aged, and is still one of the oldest and best-loved members of the Board of Managers of the House of Rest. Her husband died some years ago, and his body rests in the churchyard of Gloria Dei.

In a letter to a member of the staff of The Church News, who has known this noble woman for many years, telling him about the service in response to his inquiry, Mrs. Colton said: "It was a blessed privilege once more to be able to celebrate the Holy Communion with my dear 'lambs,' who have been my special care for at least fifty years. To hear the old bell once more with the motto, 'I to the living call and to the grave I summon all,' was an unusual pleasure." Speaking of the attention given her by her Rector, Mrs. Colton also paid a tribute to Mr. Guenther, who, she added, "has been most attentive and kind in my shut-in days."

DR. STEINMETZ PREACHING CHURCH HISTORY SERMONS

At the invitation of the Rev. George R. Miller and the Vestry of St. Nathanael's Church, Allegheny avenue and E street, the Rev. Dr. Francis C. Steinmetz is preaching a series of sermons on Church History at the Sunday night services, beginning at 7.30 o'clock. The first three sermons, delivered last month had for their topics "The First Three Centuries of the Church," "The British Church Down to William the Conqueror, 1066 A. D.," "The Norman Period to the Magna Charta, 1215 A. D."

The topics for the first three Sunday evenings in this month, in the order named, will be "The Reformation Period to the End of Queen Elizabeth's Reign, 1603 A. D.," "Men and Movements of the Post-Reformation Period," and "The Church in the United States."

WORK OF ST. JOHN'S HOUSE COMMENDED BY COUNCIL

The Executive Council of the Diocese at its November meeting gave its approval to a resolution submitted by the Department of Christian Social Service commending the work of St. John's Settlement House, and authorizing it to appeal for financial assistance in carrying on its work.

CONFIRMATION SCHEDULE DECEMBER AND JANUARY

Dec. 7—Friday.

Evg.—Stonehurst, St. Giles.

Dec. 9.—Second Sunday in Advent.

A. M.—Conshohocken, Calvary.

P. M.—Norristown, St. Augustine.

Evg.—Norristown, St. John.

Dec. 13.—Thursday.

Evg.—Phila., Nativity Chapel, Germantown.

Dec. 14.—Friday.

Evg.—Phila., St. Ambrose.

Dec. 16.—Third Sunday in Advent.

A. M.—Phila., Calvary, Germantown.

P. M.—Phila., St. David, Manayunk.

Evg.—Phila., St. Luke, Germantown.

Dec. 18—Tuesday.

Evg.—Branchtown, House of Prayer.

Dec. 19.—Wednesday.

Evg.—Rockledge, Holy Nativity.

Dec. 20.—Thursday.

Evg.—Phila., Emmanuel, Holmesburg.

Dec. 23.—Fourth Sunday in Advent.

A. M.—Phila., St. Peter, Germantown.

P. M.—Phila., St. Stephen, Wissahickon, with St. Mary (Polish), Manayunk.

Evg.—Phila., St. Matthias.

Dec. 30.—First Sunday after Christmas.

A. M.—Phila., Incarnation.

P. M.—Ardmore, St. George, Oakmont.

Evg.—Phila., St. John Baptist, Germantown.

Jan. 6—Epiphany.

A. M.—Phila., St. Paul, Chestnut Hill.

P. M.—Phila., Ascension, Rhawnhurst.

Evg.—Phila., St. John Free.

Jan. 10—Thursday.

Evg.—Phila., St. Thomas.

Jan. 13—First Sunday after Epiphany.

A. M.—Phila., St. Matthew, Francisville.

P. M.—Phila., All Souls.

Evg.—Phila., St. Paul, Aramingo.

Jan. 16—Wednesday.

Evg.—Phila., All Saints, Crescentville.

Jan. 17—Thursday.

Evg.—Phila., Holy Innocents, Tacony.

Jan. 20—Second Sunday after Epiphany.

A. M.—Meadowbrook - Huntingdon Valley Chapel.

P. M.—Phila., Christ, Franklinville.

Evg.—Phila., Messiah.

Jan. 24—Thursday.

Evg.—Phila., St. Timothy, Roxborough

Jan. 25—St. Paul's Day (Friday)

Evg.—Phila., St. Martin, Oak Lane.

Jan. 27—Third Sunday after Epiphany.

A. M.—Phila., St. Martin, Chestnut Hill.

P. M.—Phila., Good Shepherd, Germantown.

Evg.—Phila., Christ and St. Michael, Germantown.

Jan. 30—Wednesday.

Evg.—Phila., St. Andrew, West.

Jan. 31—Thursday.

Evg.—Phila., St. George, West.

Four Parishes Co-operating in School of Religion

Considerable interest is being shown in the School of Religion, in which the Clergy of St. James's Church, Philadelphia; St. Luke and the Epiphany, Philadelphia; St. Philip's, West Philadelphia, and St. Mary's, West Philadelphia, are co-operating, and which opened last month for its 1934-1935 courses.

The Rev. Dr. Royden Keith Yerkes is Director of the School. The lecturers include the Rev. Dr. J. Cullen Ayer, Rector of St. Philip's; the Rev. Thomas L. Harris, Rector of St. Luke and the Epiphany; the Rev. Dr. John H. Mockridge and the Rev. Dr. Joseph Fort Newton, Co-Rectors of St. James's, and Dr. Yerkes. The classes are being held in three of the co-operating churches and at different times. While at present there is no fee for enrollment, a box is placed in the classroom for free-will offerings to meet the expenses, but no attention is called to this during the sessions. The Rev. Nelson W. Rightmyer, assistant to Mr. Harris, is in charge of enrollment. His address is 330 S. Thirteenth street. All other communications with reference to the school should be addressed to Dr. Yerkes at 2210 Sansom street.

Following is a description of the courses conducted by each of the lecturers:

By Dr. Ayer: *Church Principles.* This course is being given at St. James's Church on Tuesday afternoons, beginning at 5.15, continuing until and including January 22. No lectures on Christmas Day and New Year's Day.

By Dr. Ayer: *The English Reformation.* This course will be given in St. James's Church on Friday afternoons at 5.15, beginning February 22, continuing to and including May 3. No lectures in Holy Week or Easter Week.

By Mr. Harris: *The Religious Factor in the Growth of Personality.* This course is being given on Monday afternoons at 5 o'clock, continuing to and including December 10.

By Mr. Harris: *Modern Perplexities and Religious Affirmations.* This course will be given in St. Mary's Church on Wednesday afternoons at 5 o'clock, from January 9 to and including February 13.

By Dr. Mockridge: *The Book of Common Prayer.* This course is being given in St. James's Church on Wednesday mornings at 11 o'clock, until and including December 19. It will be given also in St. Mary's Church on Wednesday afternoons at 5 o'clock, from February 20 to and including April 3.

By Dr. Yerkes: *Some Living Religions of the World.* This course is being given in St. Mary's Church on Wednesday afternoons at 5 o'clock, to and including December 19.

By Dr. Yerkes: *The Theology of the Creeds.* This course is being given in St. James's Church on Friday afternoons at 5.15 until and including February 15. No lecture on December 28.

By Dr. Yerkes: *The Book of the Revelation.* This course will be given at St. James's Church on Tuesday afternoons at 5.15, from January 29 until and including May 21. No lectures in Holy Week or Easter Week.

Dr. Newton is lecturing and conducting a discussion group every Sunday evening at St. James's Church after Choral Evensong at 8 o'clock.

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

Foreign Missions at the Triennium

By GERTRUDE H. WOODWARD

The General Convention of 1934 has come and gone. What are the lasting memories beyond the glorious autumn sunshine and clear air of Atlantic City?

My most stirring memory is the impression of the serious importance of present conditions in the Foreign Field. It was my privilege to be one of the additional members of the Department of Foreign Missions. We listened for two days, October 15 and 16, to the vital reports of those to whom we intrust the spreading of the Gospel.

Bishop Perry called first on Bishop Roots, who represents to us the advanced thought in China. He told us how China has been swept into the midstream of modern life. The time is past when a Christian man or woman could not occupy a political post. Many important posts are now held by earnest Christians. It gave me a sense of humility to hear that the Cathedral Church in Hankow is mainly self-supporting during these years of national disturbance. All three of our Missionary Dioceses in China are making good progress towards self-support, but the vast "region beyond" will need help for a long time. Bishop Roots said, "The opportunity today is tremendous; the door was never wider open."

Progress in Japan

Bishop Reifsnider, of Tokyo, told of the expectation that Japan would become a Christian nation before many years, the Japanese leaders being certain that only Christianity could bring a high moral standard to the people. It would seem suicidal to withdraw support at this period when the Church is growing, and our help now may enable the Japanese Church to be self-supporting in twenty-five years. It has already begun its Diocesan Endowment Fund. There will be an indigenous Japanese Church as real to Japan as to America, and Christianity has proven itself to be the best assurance against war.

We heard heart-stirring reports from other foreign Bishops, but I mention only these of China and Japan, as they form a splendid background for the address given later by Dr. Francis Wei, President of Central China College, to the Woman's Auxiliary.

The Woman's Auxiliary chose for its "theme" at this Triennial, "If We Be His Disciples." To realize what this discipleship means, it was necessary to understand the world conditions today. There were five subjects chosen: "The World Today," "The Resources of the Church," "Missions in This Age," "Christian Citizenship," and "The Life of the Spirit." To many of us the outstanding address was "Missions in This Age," given in excellent English by Dr. Wei, a Chinese of the ancient lineage of Confucius, himself a product of Boone College and a brilliant exponent of "Missions in This Age."

Instead of giving you my impressions, I shall give extracts from Dr. Wei's own words. He began:

Chinese Christians Grateful

"I am speaking not only as one from the Church in China with a profound sense of gratitude for what the Church in the United States has done for us, but also as a student of the Christian Missionary Movement in the world, now facing an unfinished task. . . . Surely and steadily China's culture is being changed. We are getting western science which brings us power and skill. All this is very well. No one should deprecate changes if they are directed and are conducive to the best interests of China and her happy relations with other nations. But we have examples in the world which show that material development and the increase of power and skill mean only national aggrandizement; a menace to others. . . .

"Social disintegration is inevitable. Whether it is a step to social reintegration or merely a destructive process depends upon whether the spiritual power in the nation is strong enough to direct and mold the material forces. Christianity is the one great force emphasizing human above material values, and calling attention to the importance of the relation between man and man rather than the relation of man and his natural environment.

"Casual observation has led some of us in the East to believe that much of the restlessness in the West is due to the fact that during the last century your thinkers and leaders have given more of their energy and thought to problems of harnessing physical nature to human purpose, and not enough attention to the problems of adjusting human relationships to the new physical environment that is being opened up to us every day. Power and skill are developed. The individual is liberated from tradition and social sanction. A mighty political machinery is evolved. From this you have your social maladjustments and international conflicts.

Need Greater Spirituality

"At the threshold of material development in China we desire a program that is better under control. We need greater spirituality to keep us sober in the in-pouring of material power. . . . In a state of desperateness the Chinese people are prepared to accept any panacea that promises to be a cure to our present national and social ailments, and a preventive to the many troubles in store for us in the future. At one time we were ready to accept Communism.

"It would be injustice to the Christian Message that the Chinese should not be given a chance to receive it and give it expression according to their natural genius and social heritage. . . . Careful study of your own culture shows that our religious development in the past has been the best preparation for Christianity. Those who know the Chinese will know that they are the most natural Christians if they only know Christ as He deserves to be known. The Confucian system which has been the basis of the Chinese social structure seems to have exhausted its vitality and is waiting for the Christian religion to breathe into it the Spirit of God, so as to have a new soul and to be alive again. . . . When Christianity is embraced by the Chinese the rest of the world may see how the Christian religion can penetrate every department of life. The acceptance of the Christian religion by the Chinese is a matter that ought to concern the whole world.

Influences of Christianity

"The influences of the Christians in China is far greater than their numerical strength. We have to remember that 99½ per cent of our population of 460,000,000 are yet to be brought into the fold of the Church. It is hardly fair to leave the young Church in China confronted by such an overwhelming situation without outside help.

"The economic depression has, of course, created a situation in your own country which demands immediate attention. But it is only a passing phase, we hope. To prevent its recurrence, the world has to be made more Christlike. . . . The depression is a test to your Christian faith, a real challenge. I am sure you can meet it in spiritual triumph. To call our joint responsibility the responsibility now of the young growing churches because of financial difficulties in this country is a weaken-

ing step backward which may be interpreted as losing faith in a great Cause, when you should look forward with us to sure victory in full confidence of the power of the Spirit.

"The economic depression in America has made it necessary for the Church to cut down its budget for missionary work in all fields. It has been cut to the bone. We see the opportunity for great things, but our progress is hampered.

Political Conditions Improving

"Political conditions are improving. Today we are nearer to the day of a united China under a strong central government than we have been for the last two decades. The government is sympathetic. The anti-Christian movement about which so much was heard some years ago has blown over. Many people are eager to hear the Gospel. The Christian schools and colleges are filled to the brim with students eager to learn. It is the time for our work to go forward. It is the time of all times for us to make an impression upon the national life of the Chinese by winning for the Christian movement a permanent place in the development of this country. But at this critical time we are handicapped by the thought of budget cut, retrenchment, thus letting our golden opportunity slip by.

"In God's appointed time the Church in China will be completely self-supporting, when a Chinese leadership will be raised sufficiently strong to carry the Church's program. Left alone, the young, struggling Church in China will reach this stage some day. But it will be a long, dreary process. China is in a state of desperateness. The Church must work while it is day, and we need the assistance both in finance and personnel which the Church in America can give us to carry on the work.

"May it be possible for the Church in America to catch the vision that the Church in China is commissioned as a 'Church Missionary' to win for the Mother Church, the Church Universal, the teeming millions of China, to finish the great task started by the older Churches in America and in England, but which is still unfinished."

Do you not think that Dr. Wei shows us what "Missions in This Age" should mean to us "if we be His Disciples"?

JUNIOR AUXILIARY

The monthly Executive Board meeting of the Junior Women's Auxiliary will be held at the Church House on Wednesday afternoon, December 5, at 1 o'clock. We are having a speaker from Hoffman-St. Mary's Colored Industrial School. Plans will also be made for Christmas work, and it is hoped that each Junior Auxiliary Branch will be represented.

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Secretary.

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ANNUAL EDUCATIONAL DAY

The Annual Diocesan Educational Day of the Woman's Auxiliary was observed on Wednesday, October 31, beginning with Holy Communion at 9.30 o'clock in the Bishop's Chapel, at which the Rev. Richard J. Morris was the Celebrant. The remainder of the day was passed at the Parish House of the Church of the Holy Trinity, Parish Presidents meeting in the morning with Mrs. John E. Hill, and the Educational Secretaries and others interested in the Educational Program of the Auxiliary with Mrs. James F. Bullitt.

Immediately following the noon luncheon, which was served by the Unemployment Committee, came the "surprise treat" in hearing from Mrs. Reifsnider, wife of the Suffragan Bishop of North Tokyo, about the work she herself is doing in the slum districts of Tokyo. It was a most inspiring account of her introduction to that section, and her decision to help the desperately forlorn children in the neighborhood. It was heartening to learn of the good already done through the varied services of the diet kitchen, and of the help each of us may be in alleviating such appalling conditions, for it had been voted at the business meeting in the morning to give the Mission Study Class Offering to this work. One cent will provide one wholesome meal for a child —perhaps the only meal he receives all day.

Following Mrs. Reifsnider came some very interesting "movies," with a talk by Mrs. F. A. Habersham, of California, showing the variety and extent of our Mission activities in Japan.

The morning Educational Conferences consisted of brief reports and of announcements of opportunities for the coming year. Mrs. Frank Miles Day spoke about the class on International Relations which was formed last winter as a part of the Educational Department. Mrs. Arnett spoke of the first Mission Study Class in the Church, organized in Philadelphia over thirty years ago, and of the Mission Study Class Alumni which developed from it and to which all who have been in Mission Study Classes are eligible.

Mrs. Van Harlingen spoke about the five addresses given at the Triennium and now available in pamphlet form for use in the Branches, for reading, study and discussion, and urged particularly the use of the one given by Dr. Francis Wei on "Missions in This Age." Mrs. Bonynge spoke about the Normal School, at which she is giving a course on Japan, and emphasized the fact of America's special interest in Japan inasmuch as our nation forced open the door for material gain, and of the great present need to force it open for Christianity.

Mrs. Fulweiler stressed the necessity of a sympathetic understanding of Japan, and also of wiping away bias or apathy by serious reading, thinking and discussion. Mrs. J. H. Moore, of Wilmington, Del., was introduced as the new Auxiliary President of the Province and spoke briefly of the sense of vision experienced at General Convention. Mrs. Baker spoke of the value of visual education and of the use of plays on Japan. Miss Jenks, who is in charge of Missionary Education for the Juniors, spoke of their hopes and plans, and of the need of program material for young girls. Mrs. Lyons discussed books suitable for the study of Japan and reported on the Mission Study Club in operation during the summer. Deaconess Newbold led in the Noonday Prayer and Meditation.

WE'VE TRIMMED OUR TREE FOR YOUR

Christmas Presence

AT

CHALFONTE-HADDON HALL

"Merry Christmas" is again our creed at these friendly hotels by the sea. It lurks in every stocking stuffed and waiting for the children. It resounds in the glad chorus of carols around the Haddon Hall tree on Christmas morning. It greets you anew in the bountiful feast our chef has conjured up as a sort of special Christmas present. And the program we've arranged — of pleasures for the youngsters, of concerts, dances and special entertainments for the grown-ups—will convince you that Santa himself presided over the plans for your holiday here.

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ATLANTIC CITY

News Notes of the Girls' Friendly Society

November and December are, for the G. F. S., the time of District Conferences. This season began with the Germantown Conference — one of the largest—held at Christ Church and St. Michael's, Germantown. Mrs. Malcolm E. Peabody, Vice-President of the District, presided, and Mrs. Charles S. Reifsnyder, wife of the Bishop-Suffragan of Tokyo, was the special guest speaker, telling a thrilling story of work in the slums of that city, in which she is especially interested and active.

The West Philadelphia Conference, under the leadership of Mrs. William M. Moninger, met at Trinity Church, Collingdale. For the first time in this district, a Song Contest was held, as the main feature of the program. Miss Isabelle MacMillan, Field Worker for the Diocesan G. F. S., led a discussion on Programs.

The Schuylkill Valley District Conference was held at Calvary, Conshohocken, with Mrs. Winthrop C. Neilson, presiding. This conference is always preceded by a service in the parish church, with the Rector as the speaker. Following the supper and a short business meeting, Rev. Percy R. Stockman gave an illustrated talk on the work of the Seamen's Institute.

The South Philadelphia Conference, of which Mrs. William W. Cardwell is Vice-President, met this year at Old St. Peter's, and featured, as its outstanding attraction, the church film, prepared for the General Convention in Atlantic City.

The District of North Philadelphia will hold its annual meeting at St. Paul's, Aramingo, on December 4th, and as usual will feature a Song Contest, for which, in this district there is a silver cup as the trophy. At present this is in the possession of the Branch at St. John's Free Church. "The G. F. S. Workshop," under the direction of Miss MacMillan, will here too bring Programs to the fore.

—

A large card party for the benefit of the G. F. S. Holiday House, at Cape May, N. J., will be given on Wednesday evening, December 5th, at the Y. M. C. A. building, 1421 Arch Street. Tickets are 35 cents, and tables or single tickets may be reserved through Mrs. Harold Fahr, Chairman, 5719 N. Marshall Street. The Holiday House is a charming place, but it *is old,* and so requires repairs from time to time—hence the necessity of making an occasional plea for the interest of those outside of membership who themselves enjoy a holiday beside the sea.

—

Many lovely Christmas cards are again on display in Room 35, of the Church House. A special feature this year is a 40-cent packet of religious cards, varied in style, but all equally attractive. The room is open every week-day except Sunday from 11 until 1 o'clock. The cards are also on display on the first floor of the Church House, before and after the various Committee meetings on Wednesday mornings, through the courtesy of the Woman's Auxiliary—a piece of practical co-operation for which the G. F. S. is most grateful.

—

The emphasis for Christmas giving in the G. F. S. work this year has been somewhat changed. For many years, the branches have given filled stockings, literally by the hundreds, to the Philadelphia General Hospital. Feeling that so many individuals and institutions are, in these days, less well cared for than the city's wards, the Council at its October meeting, voted to discontinue this custom as a Diocesan venture, and suggested, rather, that the Branches direct their efforts first, to needs in their own parishes, and next, to the Episcopal Hospital, the Seamen's Institute, and the City Mission. Detailed suggestions for all these have been sent to Branch leaders, and it is hoped the giving will be generous. Any Branch desiring to continue its gifts to the Philadelphia General Hospital is, of course, at liberty to do so.

The Seamen's Church Institute, long an abiding interest of the G. F. S. in this Diocese, will, as usual, be the recipient of numerous knitted articles, groceries, games and cards, ditty bags and many other gifts, all of which are to be sent to the home of the Chairman of the G. F. S. Auxiliary, Miss M. Atherton Leach, 2118 Spruce Street, by December 14th. Miss Leach will be "at home" on the afternoons of December 14th and 15th, to all who may be interested to see this display of gifts, between the hours of three and six.

—

A Vocation Conference and Hobbies Fair (featuring hobbies which help towards self-support) will be the first big event on the G. F. S. calendar for 1935. Details of the program and speakers will be given in the next issue of THE CHURCH NEWS. The Senior Members' Club is in charge of the Hobbies Fair, and Mrs. Percy G. Hall, Head of the Department of Activities, is general Chairman of the Conference.

Wisest the man who does his best,
And leaves the rest
To Him who counts not deeds alone,
But sees the root, the flower, the fruit,
And calls them one.

John Oxenham.

DEACONESS HOUSE TO MARK 45TH ANNIVERSARY, JAN. 7

The Forty-fifth Anniversary of the opening of the Church Training and Deaconess House will be observed by the Board of Managers by a tea to be given at the Training School, 708 Spruce street, on Monday, January 7, from 4 to 6 o'clock, to which are especially invited the officers and members of the Woman's Auxiliaries of the various parishes of the Diocese.

As the Woman's Auxiliary has assumed, as part of its responsibility, the training and supporting of women workers, every Churchwoman should be interested in this fine old school which has sent over 200 women to mission fields, besides training as many more who have gone into parochial or diocesan work, or other forms of usefulness. Following is a list of the various fields to which they have gone:

	Full graduates	*Special students*
Africa	6	4
China	24	13
Japan	20	2
Alaska	29	5
Indian Missions	16	2
Mexico	3	2
Islands—Cuba, Porto Rico, Hawaii, Philippines	13	3
Rural United States	44	12
City Missions	18	1

THE CHURCHWOMAN'S CLUB ANNUAL CHRISTMAS PARTY

Arrangements are being completed by the Program Committee of the Churchwoman's Club to hold the Annual Christmas Party on Thursday, December 27. Mrs. J. Alison Scott, the Chairman, is planning an Old English Christmas Party, old-fashioned costumes to be worn, the traditional English dinner to be served, and much entertainment to follow. This is for club members only, and reservations must be made two weeks in advance. There is no charge.

On January 8, at 8 o'clock, the Annual Service of Lights will be held in St. James's Church.

On January 3, from 3 to 5 P. M., the club will give a reception to the wives of the Clergy of the Diocese.

A reading group is now meeting at 3 o'clock each Tuesday afternoon, except on Christmas Day. Mrs. Scott and Miss Elizabeth Fisher are ready to receive suggestions for books to read. As this is being written, an English historical novel is being read.

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We have many new things from the Mission Fields—Beautiful hand-made bed spreads, linen and silk slips and gowns from St. Andrew's School, Puerto Rico; linen in sets, rings, bracelets from Chinese Missions; Ichang linen in blue cross-stitch in great variety; hand loom linens and pewter from Penland; pottery and baskets from the Mountain Missions; assortment for wedding and Christmas gifts available at all times.

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THE RECTORY CLUB

The fall meeting of the Rectory Club was held on Tuesday, November 6, at the Warburton House, 20th and Sansom streets, with the President, Mrs. George Copeland, St. Peters Rectory, Weldon, in the chair. It was the largest in point of numbers since the foundation of the organization, forty-nine members being present. After Grace, said by the oldest member present, Mrs. S. Boyer, a most delightful luncheon was served by the management and heartily enjoyed by everyone present.

The minutes of the last meeting were then read by the Secretary, Mrs. Frank Bonynge, some discussion on various matters appertaining to the club ensuing. Mrs. John E. Hill, All Saints' Church, Moyamensing, and President of the Woman's Auxiliary for the Diocese of Pennsylvania, then entertained the club to an interesting and colorful talk on "Social Sidelights of the General Convention," dealing with the subject in her accustomed and happy way. Everyone enjoyed it and could not help feeling uplifted by the message which she brought to us.

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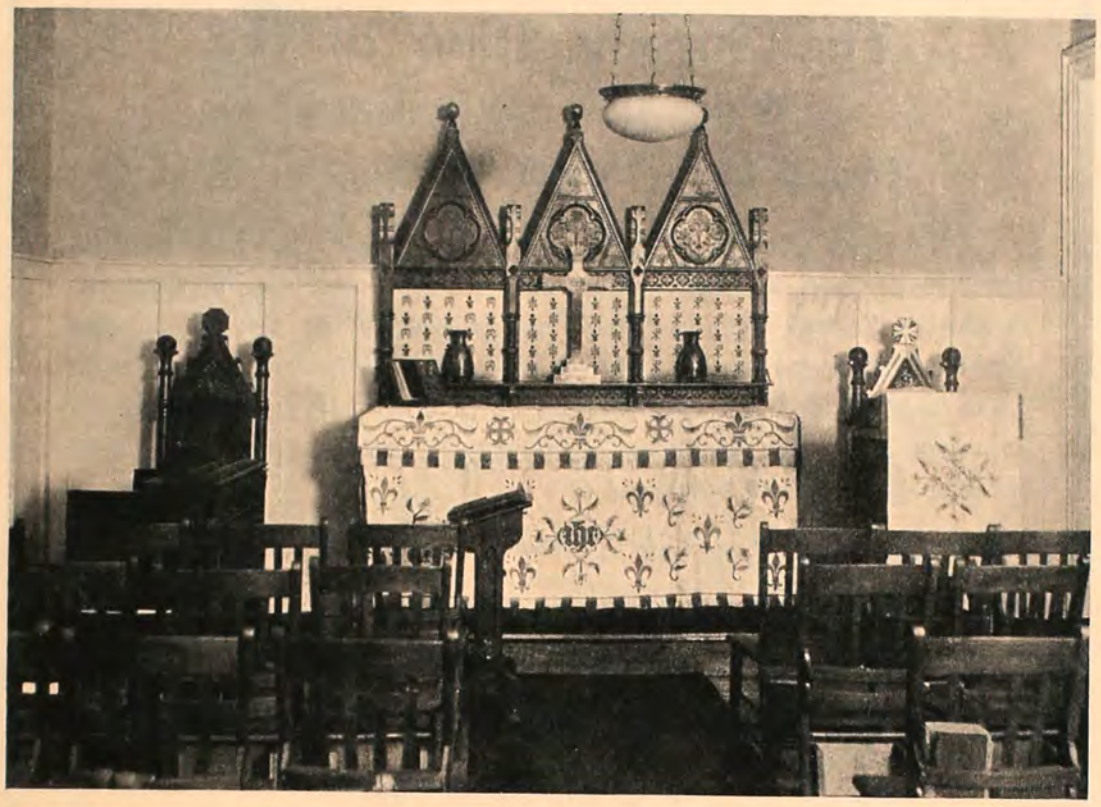

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LEAGUE FOR THE ISOLATED

We now have 600 intercessors on our list for our Bishop's cherished Christmas Message, with sixty correspondents who keep in touch with them.

At our last meeting, after the early Celebration and breakfast, the Rev. Louis W. Pitt, Rector of St. Mary's Church, Ardmore, made a very inspiring address, challenging us to an understanding interpretation of the Christ, understanding first what He asks of us, and then understanding with love and sympathy the one to whom He wishes to speak through us. The next meeting, to which anyone interested is welcome, will be held in Room No. 1 at the Church House, next to the Bishop's Chapel, on Wednesday, December 5, at 2.30 P. M., when arrangements will be made for the distribution of the Bishop's Message and the Christmas material.

LETITIA GLENN BIDDLE,
Chairman.

NEEDS SEWING MACHINE

The Woman's Auxiliary of St. Bartholomew's Church, Wissinoming, is in need of several sewing machines, and will be very grateful to any persons who can supply them. Kindly communicate with the Rector, Rev. John R. McGrory, 6002 Ditman street, or telephone Jefferson 6645.

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

REV. GILBERT E. PEMBER

The Board of Examining Chaplains desire to record their sense of loss caused by the death of their fellow-member and Secretary, Gilbert E. Pember, Doctor of Divinity and Priest.

His devotion to his work, his keen and sustained interest in the preparation of men for the ministry, made his self-sacrificing and generous share in our labors of especial value and worth.

We are mindful of his faithfulness in his ministrations, of his definite belief, and of his loyalty to Christ and His Church. We are thankful for his example; we are glad to have had the privilege of his friendship.

We extend to his widow our sincerest sympathies and the hope that the God of peace and of consolation will grant her abundant comfort during this time of separation.

For the Board of Chaplains.

PHILIP J. STEINMETZ,
Chairman.

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CONFIRMATIONS, OCT. 7 TO NOV. 18, INCLUSIVE

Oct.		
7.	Advent, Phila.	8
7.	Holy Trinity, Conshohocken	8
8.	Bishop's Chapel, Church House, for Holy Sacrament, Highland Park	3
12.	Bishop's Chapel, Church House, for St. Mary, Pro-Cathedral (including 1 received)	2
14.	Holy Trinity, Lansdale (including 6 for Emmanuel, Quakertown)	15
14.	St. Paul, Doylestown	13
21.	St. Luke, Newtown	6
21.	St. Andrew, Yardley (including 1 received)	6
21.	St. Alban, Roxborough	14
28.	St. Jude and The Nativity	24
28.	St. Peter, Weldon	14
28.	Village Chapel	25
31.	Christ Church, Eddington	
Nov.		
1.	All Saints, Fallsington	12
4.	St. James, Langhorne	6
6.	Trinity, Buckingham	5
6.	Grace, Hulmeville	10
7.	Trinity, Solebury	
8.	St. Mary, Chester	
11.	St. Peter, Phoenixville	9
11.	Epiphany, Royersford	
11.	Christ Church, Pottstown (including 1 received)	16
14.	St. James, Perkiomen	3
15.	Redeemer, Andalusia	5
18.	Christ Church, Bridgeport	8
18.	Washington Memorial Chapel, Valley Forge	
18.	St. Paul, Oaks	

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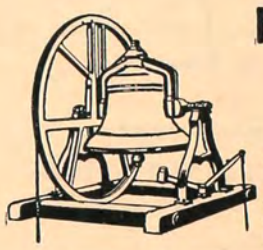

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An Income You Cannot Outlive

The Provident Mutual Life Annuity is a contract between you and the Company, in which the Company agrees, in return for a specified sum of money, to pay you an income for life. This income is guaranteed by the Provident Mutual.

THE INSTALLMENT REFUND ANNUITY is similar to the regular Life Annuity, except that it guarantees the continuance of income payments until your entire premium deposit is "refunded." In other words, if you should die before the entire deposit is returned, the income payments will be continued to your beneficiary until the Company has paid back every dollar of your original deposit.

For Information Write

PAUL LODER, *General Agent*

PROVIDENT MUTUAL
LIFE INSURANCE COMPANY

1515 Fidelity-Philadelphia Trust Bldg.
Philadelphia

FIDELITY-PHILADELPHIA TRUST COMPANY

Organized 1866

Capital . . . $ 6,700,000
Surplus . . . 15,000,000

135 South Broad Street

325 Chestnut St. 6324 Woodland Avenue